

619 *Liturgies Appendix*
A K
FAMILY LITURGY.

OR, A

PRAYER-BOOK

For the Use of FAMILIES;

Mostly in SCRIPTURE-STILE.

Containing several PRAYERS proper for

MORNING and EVENING;

With various Occasional CASES, as

Trouble of Mind, Sickness, Women with Child, &c.

ALSO,

Secret Closet PRAYERS preparatory to the LORD'S
SUPPER, for Grown Christians in various Circumstances of Life,
and for Young Children :

With the Opinions of the most Learned DISSENTERS concerning
the Lawfulness, and Spiritual Usefulness of FORMS of PRAYER.

1 Tim. ii. 8. *I will that Men pray every where, lifting up
Holy Hands, without Wrath and Doubting.*

Luke xi. 1. *Lord teach us to pray, as John taught his Disciples.*

1 Cor. xiv. 15. *I will pray with the Spirit, I will pray with
Understanding also.*

Jer. x. 25. *Pour out thy Fury upon the Heathen that know
thee not, and upon the Families that call not
on thy Name.*

L O N D O N,

Printed in the Year MDCCXXXVI.





THE PREFACE.



ANY sober, learned, and judicious Christians, who now despise the Use of Forms of Prayer, from the General Defects they observe in them, would yet approve, and not scruple the Use of such as were well composed, sufficiently copious, and expressive of the common Cases and Conditions of Christians, in a Stile suitable to the Scripture Account of Things, in one continued Order, and reasonable Succession of Parts; such Forms as these being truly useful and instructive: But when they are defective in these necessary Qualifications, they become of no Value; they support Ignorance, and weaken our Thoughts in the weighty Concerns of our Souls, and prove but blind Leaders of the blind; and 'tis no Wonder such are despised.

The main Ends of prescribed Forms are to assist the Mind above its common Abilities of immediately conceiving and expressing the various Parts of Prayer; to guide it in the best Manner possible, without those Frailties, Passions or Irregularities, which we are naturally subject to, either in our dull Conceptions at one Time, or in our hasty Flow of Thought at another, by which we often forget what we should remember, or needlessly repeat what we

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have said before: And also to lead this great and necessary Duty into more Hands, and farther Usefulness, than we daily see the common Gifts and Abilities of Men really do; withall to protect and guard the same against Contempt, and these vain Objections which oft arise from Pride and Idleness, from personal Views and Disrespects, and the like Evils, which corrupt Nature inclines to.

All premeditated prescribed Forms are capable of such Uses. They can guide him that is unlearned, in Order; confine him that's inclined to ramble. They can prevent indecent Reasonings, intemperate Zeal, a painful Search after the Matter and Phrase in the Time of praying, the proud Censure of others, and the Pride of being wiser, or more gifted than one's Neighbour. Here no Man's Ability is vainly exalted, no Man's Weakness and Infirmities exposed; but the Produce of the best Abilities and Gifts may appear from the Weakest. Here the slow Invention, the short Memory, the heavy and imperfect Speech are provided for, which must unavoidably procure dull, broken and inconsistent Matter in the Extempore Way. Here the Master or Mistress of Families, the Husband, the Wife, or Child, the Servant, or Religious Neighbour may officiate this Duty for each other, that can but distinctly read; and by this, no Authority or Priority is abused or trespassed; no Excuses from the Absence, from the Sickness, accidental Disorders, or Hurry of Business from any one Person can be sufficiently pleaded for the Neglect of this Duty in the Whole: Thus Family Religion will in general be supported by This, but must unavoidably suffer in the Other, and often be neglected, when it depends only on the Abilities of one Gifted Head; and miserable is their Lot who want this, and despise such Helps as these.

But as Forms well adjusted and consider'd may have these excellent Uses, so we should take care that those we do use, want them not.

Nothing

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Nothing has done more Discredit to Forms of Prayer than the Multitude of jejune empty ones, that are printed in common Books of Devotion. One would think them wrote for Children who by Degrees are let into the Knowledge of God, of themselves, and the Christian Religion; who are soon tired with every thing that is not short and easy; rather than for grown Persons and Families, that for many Years have been under the Instructions of the Church and the Word of God, and are Professors of them. Such should cautiously avoid and reject all Empty, Uninstructing Forms, as unfit for the Ends of General Social Prayer, which cannot keep the Spirit of Religion up, nor that Knowledge and Virtue in Exercise becoming Christians of such standing.

And all those Forms appear to be of this kind, that are remarkably faulty in the following Respects, viz.

When they are stuffed more than needs, with Forms of Invocation, Adoration, and Address, which is little less than multiplying the Names and Attributes of God in vain. When their Confession is smoothed over with few and general Words; for if Contrition be the End of Confession, it should be open and free, and expressed in all the aggravating Lights possible, to raise in us that holy Indignation, that constitutes true Repentance. When their Petitions are more for Worldly Goods and Earthly Blessings, than for Heavenly, and more for Heaven, than for those Graces, which alone can fit us for it. When they describe the Christian Life more in Acts of Common Virtue towards Man, than in Holy Dispositions towards God, by which the Life of Faith, Union and Communion with him are supported, and the great Pleasures of Christianity are possessed. When they express our own Interests, without regard to Others, or the general Benefit of Mankind, and the Propagation of Religion in the World, which are the great Ends we are sent here to support. Also when they are void of
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Gratitude, *due Acknowledgments, and Thankfulness for Mercies received, or they neglect to ascribe the Merit, Honour and Glory of them to God in Christ, by whom alone we possess 'em.*

But such is the Degeneracy of our Nature, such our Appetites to Divine Exercises, so little are we willing to hear, to see, to open our Conditions as they really stand between God and us, that we are generally best pleased when least in the Work, and when our Prayers are shortest. And hence it is, that short Prayers are most chose, and become fashionable, and God himself is made the Hater of long ones, and the Scriptures are made to support against themselves our own hasty, empty and heartless Devotions.

'Tis true our Prayers should be as short as convenient, but not shorter than is necessary to the true Ends and Designs of them. If they express not our Cases fully, they are too short, and when they express more than our Cases, or repeat them needlessly, then they are too long. If the shortest Prayer, and most General Expressions are best, then we need no Prayer, but that our Saviour taught his Disciples, which is the most comprehensive and perfect of all. But this, tho' given to the Disciples, was never intended to prevent longer, nor can any be so weak to imagine no others, and no longer, were afterwards used by them.

Tho' our Saviour condemn'd the Hypocrites and Heathens for their long Prayers, it was not meerly or properly for their Length, or because they spent too much Time in sincere Devotion with him; but because they did it for Ostentation; standing in the Synagogues, in open Places, in the Corners of the Streets, to be seen by Men, using vain Repetitions, expecting to be heard for their much speaking. Matth. 6. 5, 6. Thus the Priests of Baal continued from Morning till Night, crying, O Baal, hear us! O Baal, hear us! as if their
God

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God had been asleep, or gone a Journey, as the Prophet mocks them, 1 Kings, 18. 27, 28. All short Prayers thus used, and vainly repeated, are as offensive as long ones. They are then only too long in God's Account, when made so for wrong Ends and Purposes, and are form'd in Ignorance of him. Christ himself, Luke 6. 12. prayed all Night in the Mountain, and yet his Prayer was not too long: And we are exhorted to pray always, Luke 18. 1, 21, 36. and to pray without ceasing, 1 Theff. 5. 17.

All Divines agree, that General Social Prayer should be explicit, and as expressive as possible of the various Conditions of Christians, exercising all the Social Virtues, in which the Christian Life consists, which Variety of Subjects and Relations must extend the whole Prayer to some considerable Length. This led the Divines of the Church of England to compose the Liturgy, or Common-Prayer so long and copious, to explain, and lead the Minds of Christians thro' all the necessary Parts that become the Duty, of which the Litany, with the other Parts of Prayer read at the same time, are a full Proof.

And thus are contrived the following Forms here published, which are divided into the common allow'd Parts of Prayer, to that distinct and excellent Method laid down by the learned and pious Bishop Wilkins, in his Gift of Prayer, viz. Into PREFACE, CONFESSION, PETITION, INTERCESSION, THANKSGIVING, and CONCLUSION.

First, Into PREFACE; wherein we address our selves to God, and adore him in his Attributes and Properties; owning his Infinite Power, Knowledge, Wisdom, Goodness and Truth; and owning our own Unworthiness to approach him, but by the Merits of Christ, the Encouragement of his Promises and Invitations, and from our Fear of his Threats.

Secondly,

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Secondly, *CONFESSION of Sins, in the original and general Depravity of our Natures, in the Understanding, Affection and Will; and of our many actual Transgressions of the Divine Law, against the many Obligations we are under to the contrary; and professing our Repentance for the same.*

Thirdly, *PETITION for Pardon for all that has been amiss; for Strength against Relapses; and sufficient Graces to carry us thro' all the Duties of this Life towards God, and towards Man.*

Fourthly, *INTERCESSION for others, and all Mankind; particularly for the Kingdom of Christ in this World; and for all in Authority over us; for all that are in Distress and need our Prayers.*

Fifthly, *THANKSGIVING for all Mercies received and promised to us, whether of a Spiritual or Temporal Nature.*

Sixthly, *CONCLUSION, leaving ourselves, our Prayers and Praises with God; begging his Acceptance of all, in and thro' his Son Christ Jesus; ascribing the Glory of all to Him that is God of all.*

Forms of Prayer thus composed, and distinctly wrote in each Part, must open the whole of the Christian Life, instruct and lead the Mind to a reasonable Knowledge, and due Exercise in the whole Duty.

'Tis indeed by Methods of this Sort, that the most zealous for the extempore Mode, learn to pray, and support and furnish their Minds with proper Matter for it. And there is little more in all their repeated Exercises, than the same things prayed for in new Words, and this can't always be, it being impossible in the Nature of Things it should. In many Exercises the same Words and Expressions will return, to confess the same State of Nature, the same Sins, to ask the same Graces, to pray for the same Persons and Interests; to thank God for the same Blessings and Providences: And then for all God's Promises, Invitations and Threats, and the Merits of Christ, on which we found all our Prayers,

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Prayers, these are always the same, and vary not, and therefore require not Variety of Words, nor Novelty of Expressions to offer them again to him. He is not affected by a Change of Words, but by a Change of our Hearts; and the same Thing repeated in the same Words a thousand times, is the same to God, if our Hearts are the same, as the same in a thousand different Changes.

Besides, if all that pray Extempore, pray by some general Method, or Rules, by which they dispose the general Matter of Prayer, what is this, but praying by a Form? for these general Rules make a Form to them: And then, if a general Form is lawful and useful for the regular Disposal of the Parts of Prayer, why not a particular Form, to help us to conceive, guide and express our particular Wants and Words in them? The same Reasons which prove the one lawful and useful, must prove the other so.

But the following Forms, to make them less exceptionable, are mostly written in Scripture-Style, and have their References to such Texts as shew either the Likeness of the Phrase made use of, or the Justness of the Matter prayed for.

A like Reference is made to that Form composed from the Common Prayer, to shew the Contents thereof agreeable to Scripture, tho' not so literal from the Texts: Nor indeed is such a Scripture Form of Speech at all necessary to constitute Christian Prayer, or engage God's Acceptance, all Words being alike to him, which truly express the Heart's Desire.

But the main Use of Scripture Phrase is to help ourselves, as it does most naturally express and convey to our Minds the most strong and lively Ideas of Things Spiritual; is the Means thro' which the Spirit of God instructs and enlightens us; and in the Use of which, the Exercises of the Soul towards God are generally more awful and dependant than

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they

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they are in Human Rhetorick; for as none can know the Things of God, but the Spirit of God, 1 Cor. 2. 11. so nothing can so well express 'em to us as the Words of this Divine Revealer.

And lest the repeating one and the same Prayer should offend any Christian, who would rather chuse a Change of Expression, the four General Prayers here published being all divided into distinct and separate Parts, any of these may be exchanged or read in Place of one another, by which the Prayer may be often varied and made new, or be either shortned or lengthened, as Choice or Inclination shall lead.

To these General Ones are added Short Occasional Prayers for particular Cases, viz. For Persons in Trouble of Mind, in Sicknes, and for Women with Child, &c. All which should be read in Intercession, to which Part they properly belong: But when Sicknes and Diseases prove of a violent and dangerous Nature, then for such a Case is formed a proper Prayer to be read alone, or of itself suitable to so weak a Condition.

And besides these more General Social Prayers for the Use of whole Families, here are also some of a private Kind for the Use of separate Persons in it, which properly belong to the Closet; such as the Preparatory Prayer for the Lord's Supper, the Prayer for grown Christians under various Circumstances of Life, and Prayers for Children; which may supply the Common Occasion of Families in these Religious Exercises 'till a more able Hand shall furnish with better Helps.

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The Opinion of the most Learned
DISSENTERS *on the Lawful-*
ness, and Spiritual Usefulness of
Forms of Prayer.



AS the *Learned* and most *Judicious* Part of *Dissenters* object not to the Lawfulness or Usefulness of well-composed *Forms of Prayer*, but on the contrary have made, taught and encouraged such themselves as Reasonable Helps to the Performance of this so necessary a Duty as Social Prayer is: Yet there are Others of weaker Judgments, less skilled in the Reason and Difference of Things, religious and zealous without Knowledge, who boast of Spiritual Gifts and Operations in them, and hold in Contempt not only *Forms* themselves, but even *Those* that use them; whose exalted Notions of Spiritual Influence lead them to confound the *Gift* with the *Spirit of Prayer*, and both with *immediate absolute Inspiration*. These talk their Prayers as the *Acts of the Spirit of God* in them, and imagine the *Matter* and *Words* are the *Dictates* of this *Holy Spirit*, and that the *Spirit* is a *promised Gift* for that Purpose: That human Composes or Forms *displace* these Operations, or at least *stint* or *restrain* the *Spirit* in his proper Office, and therefore must be *carnal Things*, *dead Letters*, *Crutches for the Lame*, *offensive to God*, and what not? A

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Strain of this Kind may become that *Sett* of People always ruled by a *Light within*, or those *French Prophets* of late, who pretended to pray, speak and talk as the *Apostles* themselves did. But this *Enthusiasm*, with more of the like Stamp, shall be reply'd to in a proper Place, when we enquire what the *Spirit of Grace and Supplication* is, in *Zach. 12. 10.* and what is meant by *praying in the Holy Ghost*, *Jude 20.* and *praying with the Spirit*, *1 Cor. 14. 15.* and the like Expressions of Scripture: But here shall content ourselves with a Recital of the Opinions of the *Learned Dissenters* on these Subjects, as introductory to it; which take in the Manner following.

The Familiar Enquiry into the Fixed Worship of GOD. P. 22.

“ *Question.* **W**HAT is praying *in, with,*
“ *or by the Spirit?*

“ *Answer.* — We (*Dissenters*) never mean
“ thereby, or pretend (as some falsely impute to
“ us) that the *Holy Ghost immediately inspires us,*
“ or suggests to us *Words* that we utter in free
“ Prayer; but that in the Use of our Rational
“ Faculties to represent our Cases unto God, we
“ have, and do depend on that ordinary Affi-
“ stance of God's good Spirit in *Rom. 8. 26.*
“ *Jude 20.* to offer up to God our just Desires
“ in a *Spiritual and Gracious Manner*, from a deep
“ Sense of our Sins and Misery, and of his rich
“ Provisions for us in Christ. 'Tis no great Mat-
“ ter, whether he that prays, speaks in Words
“ that *he* or *others* have used before, or not.”

Mr. Moor, in his *Protestant Dissenter vindicated*,
Page 120. says, “ They (*the Dissenters*) do not
“ claim any *Extraordinary Assistance* of the *Holy*
“ *Ghost* in Prayer; nor do they pretend that
“ their Prayers are *Spiritual*, so that *Matter* and
“ *Words* are suggested to them by the *Spirit*.

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“ An *Extraordinary Assistance* of the *Divine Spirit* in the Composition of the *English Liturgy*,
“ is indeed the Claim and Pretence of some
“ Churchmen, as Bishop *Beveridge*, and others :
“ But the *Dissenters* neither approve, nor imitate
“ their *Enthusiasm*. I readily grant, that Men, who
“ pray by *Forms*, may have the *Spirit's Assistance*.

Mr. Boyse, in his *Remarks on the Bishop of Derry's Discourse on the Inventions of Men in the Worship of God*, P. 52. says, “ They (*the Dissenters*) always carefully distinguish between
“ the *Gift* and *Grace*, or *Spirit of Prayer*.

“ By the *Grace*, or *Spirit of Prayer*, they understand those inward and holy Desires, devout
“ Affections, which the Holy Spirit forms and
“ excites in the Minds of good Men, which are
“ the Life and Soul of our External Prayers.

“ By the *Gift*, they understand an Ability of
“ choosing suitable Matter of Prayer, and offering it up to God in Expressions fit to represent our inward pious Desires and Affections on
“ all Emergent Occasions.

“ The *Gift* they have always own'd to be separable from the *Grace* of Prayer, many that have
“ the one, being destitute of the other. The *Gift*
“ they suppose the Effect of Divine Blessing on
“ our diligent Study, Meditation, and frequent
“ Exercise in this holy Duty, as all other ordinary
“ Gifts of the Spirit of God are. For they suppose the *Gift of Prayer*, as well as that of
“ Preaching, capable of falling under Rules for
“ its Attainment and Exercise ; and that there
“ are very different Degrees of this, as there are
“ of all other Abilities and Gifts.

“ They do by no means suppose every good
“ Man to be endued with this *Gift*, much less
“ with such a Measure of it, as will qualify him
“ to perform that Duty in his *Family*, without
“ the Help of *Forms*, and therefore they often
“ urge to the Use of *Forms* in their *Families*.”

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Mr. Corbet in his *Remains*, speaking of *Liturgies*, p. 223. says. “ Any particular *Form*, whether *stinted* or *free*, is not of the *Essence* of Prayer, but only its *accidental Shape* or *Mode*, and pertains to it, not as an *holy Action*, but as to an *Action* in *General*. Neither Scripture, nor the Nature of the Thing has made a *stinted* or *stated*, or a *free* and *extemporal Form*, in itself necessary; and therefore, either the *one*, or the *other* may be used, as Expedience requires, according to due Choice and Judgment. As on the one hand, they are too weak, and ill-advised, who reject all *Set-Forms*, so on the other hand, they are too opinionative, that reject all *immediately conceived*, or *preconceived Forms*, that are not *prescribed*; both of them shew they are too much addicted to their Parties.”

Mr. Ball, in his *Tryal*, c. 2. p. 36. c. 8. p. 133. says, “ The Word of God does not prescribe any particular *Form*, *stinted*, or *not stinted*, as necessary; but does warrant *both* as allowable: For where nothing is particularly commanded touching the *External Form of Words* or *Order*, in which our Petitions should be presented to the Lord, there we are left at Liberty: And to put Religion in *reading* and *uttering Words* in a *stinted* or *conceived Form*, what is it less than *Superstition*.”

Mr. Pierce, in his *Vindication of the Dissenters against Dr. Nichols*, p. 398. 399. says, “ A *Set-Form of Prayer* is not itself unlawful. We acknowledge our *Saviour* delivered such an one, composed by himself, for his *Disciples* to use in Prayer. We value and commend the *Foreign Liturgies*, as pious and useful, wherein God is address'd in a continued Prayer.

And in his *Answer to Dr. Wells*, *Lett. 1. p. 5.* he says, “ They (the *Dissenters*) think not their
“ Prayers

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“ Prayers acceptable to God, upon the account
“ of their being *extempore*; but that Prayer
“ which is offer’d in the Name of Christ, by a
“ pure Heart, and devout and suitable Affecti-
“ on, is most acceptable to God; and that no
“ *conceived* Prayer will be acceptable without
“ these Qualifications; and that praying by a
“ *Form* will not be unacceptable when thus qua-
“ lified. That they teach their Children *Forms*
“ of Prayer, which they would not do if they
“ thought them unacceptable, and advise others
“ to do so, that are not able to perform this
“ Duty better without them. And that the *As-*
“ *sembly of Divines* have asserted in their *Larger*
“ *Catechism*, p. 146. compared with the *Dire-*
“ *ctory of Prayer after Sermon*, that the *Lord’s*
“ *Prayer* was not only a *Directory*, but might
“ be used as a *Prayer* itself, which they urge from
“ comparing *Matth. 6. 9.* with *Luke 11. 2.*”

Mr. Robinson, in his *Review of Liturgies*,
against Mr. Bennet. p. 20, 21, 22, 23, 24. pub-
lickly declares what are the true Principles of
the *Dissenters* on these Subjects, and what not.
“ We allow it, says he, to be not only lawful,
“ but even necessary in publick Prayer for the
“ People to pray by a *Form*. We never so much
“ as question for a *Minister* to use a *precomposed*
“ *Form* in publick Prayer. Nay farther, if he
“ finds his own Devotion, and theirs, who join
“ with him, are most effectually assisted by *com-*
“ *posing* his Prayers beforehand, he not only may,
“ but ought to do it, as well as precompose his
“ own *Sermons* for the like Reason. Nor do
“ we scruple in our Ministrations the Use of *Set*
“ or *Stinted Forms* universally: We do almost
“ constantly bless the People in one *Set Form*:
“ We frequently use the *Lord’s Prayer* in the
“ very Words of it. And farther, we do allow,
“ that a *Liturgy*, even such an one as this pre-
“ sent

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“ sent one in the *Church of England*, (tho’ it
“ ought not to be imposed) yet might *lawfully*
“ have been submitted to, provided it was freed
“ from all *doubtful Opinions, ambiguous Expres-*
“ *sions, Declarations, Subscriptions, and Oaths.*”

Mr. Watts, in his *Guide to Prayer*, p. 47, 48.
says, “ Sometimes the most *improved Saints* may
“ find their own Wants and Desires, and the
“ Frame of their own Hearts so happily expres-
“ sed in the *Words of other Men*, that they can-
“ not find *better*, and may therefore in the most
“ *pious manner* use the same. That *Forms* of
“ Prayer conscionably used, may be both at-
“ tended with the *Spirit’s Assistance*, and find
“ Acceptance with God.”

Mr. Baxter, in his *Cure of Church Divisions*,
Dir. 32. p. 174. to 189. argues largely with the
weaker Christians against their Contempt of *Forms*
of Prayer, and valuing the *external Mode* of this
Duty too much.

Says he, “ Lay not a greater Strefs upon your
“ *different Words, or Manner* of praying, than
“ God has laid ; and take heed either of *scorn-*
“ *ing, reproaching, or slighting* of other Men’s
“ Worship, when it is such as God accepteth from
“ the sincere. It would make a knowing Chri-
“ stian weep between Indignation and Compas-
“ sion, to see what Censures, and worse are used
“ on both Sides about the *wording* of our Prayers
“ to God ! But of all Quarrels about *Forms* and
“ *Words*, he hath never made any of their par-
“ ticular Determinations, no more, than whe-
“ ther I shall *preach* by the Help of *Notes*, or
“ *study* the Words, or speak those which another
“ study’d for me. It is a Wonder how they
“ that believe the Scripture, came first to make
“ themselves believe that God maketh such a
“ Matter, as they do, of their several *Words*,
“ or *Forms of Prayer* : That he loveth only Ex-
“ *tempore*

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“ *tempore Prayer* (as some think) and hateth all
“ *prescribed Forms*: Or that he loveth only *pre-*
“ *scribed Forms* (as others think) and hateth all
“ *Extempore Prayer* by Habit. Certainly in
“ Christ’s Time both *Liturgies* by *Forms*, and also
“ *Prayers* by *Habit* were used, and yet Christ
“ never interposed in the Controversy, so as to
“ condemn the *one*, or the *other*. All the *Script-*
“ *ture* is now to Preachers a *Form* of teaching:
“ When we read a *Chapter*, we read a *prescribed*
“ *Form* of Doctrine: And it has many *Forms* of
“ Prayer and Praise, and *Forms* of Baptizing
“ and administering the Lord’s Supper.

“ If you say the *Apostles* had an *infallible* Spi-
“ rit, I answer, ’Tis true; and that proves,
“ that their *Doctrines* were more *infallible* than
“ other Mens, but not that *they only*, and not
“ other Men may teach by Way of *Forms*. All
“ the *Books of Sermons* now written, are so ma-
“ ny *prescribed Words*, or *Forms of teaching*:
“ And if *We* may use *Forms of teaching* as well
“ as the *Apostles*, why not also *Forms of Pray-*
“ *ing*? Nay, all *Seets* in the World have by
“ their *publick Minister* a *Form of Prayer* im-
“ posed upon them and their *Congregations*: He is
“ void of Sense that thinks his *extemporary Prayer*
“ is not as truly a *Form* to all the People, as if
“ it had been written in a *Book*. The *Order* and
“ *Words* are not of your *own Invention*, but in-
“ vented by *another* to your hands, and imposed
“ upon you to use: For I hope, you came to-
“ gether to *pray*, and not to *hear a Prayer* only.
“ But the Difference is, the one imposes every
“ Day a *new Form*, and the other every Day the
“ *same*: The one tells you not what Words
“ you shall pray in before you hear them, the
“ other writeth them down for you beforehand.
“ And speaking of the *Gift of Prayer*, he saith,
“ That Prayer is the Duty of every one, espe-
“ cially

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“cially of *Heads of Families* ; and therefore
“every Christian hath *Gifts* procured by Christ
“for so much as is his Duty ; and he is bound to
“use his *Gifts* : And yet these *Gifts* are so low in
“many, that I fear not to call that Man effec-
“tively an Enemy to *Families, Souls* and *Prayer*,
“who forbiddeth all such to use such *Forms of*
“*Prayer* as are composed by the *Gifts of others*.

“Those Famous *Divines* in the Church of
“God, even *Luther, Zwinglius, Melancthon,*
“*Calvin, Perkins, Sibbs,* and abundance of *Non-*
“*conformists* of the greatest Name in *England* did
“ordinarily use *Forms of Prayer* of their own,
“not from Idleness or temporizing, but because
“they found it best.”

To these *Testimonies* past, I shall only add one more, which is pregnant, and fully demonstrative, that the most *learned* and *judicious* Dissenters in *King Charles the Second's Reign*, did believe, and were well satisfied that *Forms of Prayer* were *lawful*, and *spiritually useful* to Christians, and acceptable to God ; in that no less than *one and twenty* of the most famous *Divines* amongst them were commission'd by the *King* to meet at the *Savoy*, and debate with the *Bishops*, and other *Commissioners* on the *Church of England's Side*, all Questions of Church Difference amongst them, where, with other Things, was debated the *Right of Liturgies*, after which they unanimously presented to the *Bishops*, a Book of *Forms of Prayer* they had composed in *Scripture-Style*, to be read for the *Ordinary Publick Worship in Churches*, with proper *Forms* for *baptizing, administering the Lord's Supper*, and other Church Rites, which Book is now extant under the Title of the *Reform'd Liturgy*. These Dissenting Divines were *Dr. Reighnolds, Dr. Tuckny, Dr. Conant, Dr. Sperstow, Dr. Wallis, Dr. Manton, Dr. Calamy, Mr. Baxter, Mr. Jackson, Mr. Case, Mr. Clark,*
Mr.

on the Lawfulness of Forms of Prayer. xix

Mr. Newcomb, Dr. Horton, Dr. Jacomb, Dr. Bates, Mr. Rawlinson, Mr. Cooper, Dr. Lightfoot, Dr. Collins, Mr. Woodbridge, Dr. Drake.

The Learning and Piety of these great Men, the Sufferings they bore on account of their Principles, the Scrupulousness and Opposition they shew'd to every thing in Religion that seem'd to contradict the Laws of Christ, and his Spiritual Kingdom in this World, were (one would think) strong and convincing Proofs, they never would consent to any *Forms* or *Method* of Worship inconsistent with the *Spiritual Ends* to be gained by them: And therefore, that they did not think *Forms of Prayer* of that evil Kind, or mean Use, as the more ignorant *Enthusiasts* do.

Obj. — But have not some of these very Persons cited in Favour of *Liturgies* and *Forms*, wrote largely against them, and their Defenders? And have not they themselves used *Extempore Prayer*, notwithstanding these their Opinions of the Other?

Ans. — 'Tis true, some of them have done so, and yet very consistently with these their Opinions of *Forms*: For their believing *Extempore Prayer* lawful and useful, and using it when their Natural Abilities serve for it, infers no Necessity of their believing *Prayer by Form* unlawful or unuseful: Their thinking the *One right and good*, does not imply their thinking the *Other wrong or evil*: No, to the contrary they tell us that *both Modes*, as *Extempore* or *Prescribed*, being but the *outward Shapes* of Duty, no where determined or commanded by God himself, are *both* left at our Liberties, and when sincerely used, are equally accepted by him. The Difference only respects ourselves, *which does most assist the Devotion of him that prays, and theirs who join with him*. And if even in these Points different Persons should differ in Judgment about their greater or lesser Usefulness, does this Difference

xx *The Opinion of the Learned Dissenters, &c.*

alter the Nature of either in general? If of one, then of both, and consequently both Modes would be unlawful.

Nor is it at all a Wonder that Men bred to, and accustomed in the Use of *Free Extempore Prayer*, Men chose to this Work by those who are to join with them, and for whom they serve, that these should still continue their old Mode of Praying, and the other only occasionally.

Nor yet is it well observed by such *Objectors*, what these Divines have wrote against *Fixed Liturgies or Forms*. They have not wrote against them in *general*, not against *all Liturgies*, and *all Forms*, but against *some* they imagined ill-circumstanced, wrongly defended, and to unjust Ends.

Some have debated the Rights of *Liturgies* and *Forms* on wrong Foundations, with fallacious Arguments, severe Censures, to the Exclusion of all *free Prayer*, or any *other Mode*, but by *Forms*; have boldly asserted that our *Saviour*, his *Apostles*, and all the *Primitive Christians* in the first Centuries of the Church, ordinarily used *Liturgies* like ours, and that praying without them is *Innovation*, *Phanaticism*, and the like. Such Ignorance, and such Zeal have extorted their proper Answers, for Religion and Truth require them not. The Antiquity of *Liturgies*, the Times of their being receiv'd in different Churches, and what those *Liturgies* were, have made the greatest Share of the Controversy. 4 OC 58

The other Parts are, perhaps, about particular Defects, and doubtful Expressions in them; about imposing them universally on all Persons, and on scrupulous Consciences; about tacking them to Corporal Punishments, Excommunications, Fines, Declarations, Subscriptions and Oaths, all which concern not the Question here, *whether Forms of Prayer well-composed are not lawful, and Spiritually useful to Christians? and when sincerely and devoutly used, are not very acceptable to God?* A



A

General Prayer

FOR

MORNINGS,

In SCRIPTURE-STILE.

PREFACE, or ADDRESS.



MOST Great and Gracious God, 2 Chro. 30. 9.
in Thee we live and move, and
have our Beings; thou pre- Deut. 10. 17.
fervest all thy Creatures; ex-
cellent is thy loving Kindness, Acts 17. 28.
therefore in the Shadow of thy
Wings will we trust.

THOU knowest our Down-sitting and Up-ri- Psal. 36. 7.
sing; thou understandest our Thoughts afar off.
Thou incompassest our Path, and our Lying Psal. 139. 2, 3.
down, and art acquainted with all our Ways.
Thou art rich in Mercy to us, and makest the Ep. 2. 4.
Out-goings of the Morning and Evening to re-
joyce: for we have lain ourselves down and slept, Psal. 65. 8.
and we have awaked again, because thou hast --- 3. 5.
sustained us.

A

AND

A General Prayer

Psa. 80. 18. AND now, O LORD, quicken us early to call
 --- 141. 2. upon thy Name; and let our Prayers be set be-
 Phillip. 4. 6. fore thee as Incense, and the lifting up of our
 Hands as the Evening Sacrifice.

THOU hast taught us with Supplication and
 James. 1. 5. Prayer to make known our Request unto thee;
 Rom, 8. 26. and if we want Wisdom to come unto thee, who
 Luke 11. 1. givest liberally and upbraidest not: We here wait
 John 16. 23. upon thee, LORD, shew us our Wants, and teach
 us to pray for them as we ought, and hear us,
 for the Sake of thy Son, CHRIST JESUS.

C O N F E S S I O N.

IN ourselves, O LORD, we are unworthy of
 Gen. 32. 10. thy Notice, or the least of all thy Mercies,
 Job 15. 14. for we are by Nature unclean, and Children of
 Wrath, as others.

WE have walked according to the Course of
 Eph. 2. 2, 3. this World, fulfilling the Desires of the Flesh and
 Isa. 51. 13. the Mind, forgetting thee, the LORD our Maker;
 Rom. 1. 21. not glorifying thee as God, nor being suitably
 thankful, but have been vain in our Imaginations,
 Jer. 17. 9. and our foolish Hearts have been darkned, and
 are still deceitful above all things, and desperately
 wicked, who can know them? For tho' to
 Rom. 7. 18. Will, be present with us, how to Perform that
 19. which is Good we know not, but the Evil that we
 would not do, that we do: And thus daily go we
 on sinning against thee, and against Mankind,
 doing that which we should omit, and omitting
 that which we should do.

IN many Things we offend all, who can un-
 Jam. 3. 2. derstand his Errors? LORD, cleanse us from our
 secret Faults, and from all our open Sins. Our
 Psalm 19. 12. Wickedness does correct us, our Backslidings
 do reprove us, and we see it an evil thing that
 Jer. 2. 19. we have forsaken thee, the LORD our God, and
 that thy Fear has not ruled us.

SHOULDST thou lay Judgment to the Line,
 Isa. 28. 17. and Righteousness to the Plummert, shouldst
 thou

for Mornings, in Scripture-Style.

3

thou mark Iniquities, who could stand before thee? But there is Forgiveness with thee that thou may'st be feared; and with thee there is plenteous Redemption. Psa. 130. 3. 4.

P E T I T I O N.

REMEMBER, O LORD, thy loving Kindness, which has been of old, but remember not our former Sins, the Sins of our Youth, nor the Transgressions of our riper Years, for thy Name Sake pardon them all, for they are great, and wash us in that Fountain thou hast open'd for Sin and Uncleanness. Psa. 25. 6. 7. 11. --- 79. 8. Zach. 13. 1.

SANCTIFY us wholly in Soul and Body, justify us freely by thy Grace, thro' the Redemption that is in CHRIST, and for his sake do thou save us, who died to save those that were lost, and by his Blood purge our Consciences from all dead Works, to serve thee, the living GOD. (g) 1 Theff. 5. 23. Rom. 3. 24. Heb. 9. 14.

HELP us to abstain from all Appearance of Evil; and especially keep thy Servants from presumptuous Sins: O LORD, let no Iniquity have Dominion over us, but shew us thy Ways, teach us thy Paths, lead us in thy Truth, for thou art our GOD, and our Salvation. 1 Theff. 5. 22. Psa. 19. 13. --- 25. 4. 5.

LET the Spirit of CHRIST dwell in us, and quicken us to all Righteousness, making us steadfast, unmoveable, always abounding in the Work of the LORD; helping us to work while it is Day, for the Night cometh when no Man can work; that forgetting the Things that are past, we may reach to the Things that are before, and press towards the Mark for the Prize of the High-Calling of GOD in CHRIST; that thro' all Trials we may be faithful unto Death, and at last receive a Crown of Life. Rom. 8. 9. 10. 1 Cor 15. 58. John 9. 4. Phil. 3. 13. 14. Rev. 2. 10.

As Children of GOD, let us walk in Love, study to be quiet, and live peaceable with all Men as far as in us lyes, putting away all Bitterness, Wrath, and Evil-speaking; not thinking of Our-
A 2 selves

A General Prayer

Eph. 4. 31. selves, more highly than we ought, but with
 Rom. 12. 3. Simplicity and godly Sincerity let us have our
 2 Cor. 1. 12. Conversation in this World.

TEACH us this Day to act aright in all the Ap-
 pointments and Offices of Life; give us Wisdom
 of Heart, and instruct us to Discretion; com-
 mand thy Blessing on our Store, and on all that
 we set our Hands unto; for in vain should we
 rise early, or sit up late, or eat the Bread of
 Carefulness, if the LORD does not bless us. (l)

BLESS us in our Goings out, and bless us in our
 Comings in; deliver our Souls from Deceit and
 Violence, and let our Lives be precious in thy
 Sight.

I N T E R C E S S I O N.

BLESS also, O LORD, all thy People, every
 where; and those that trust in thee, increase
 their Number: Recover the apostate Race of
 Mankind; destroy the Man of Sin, and the Power
 of Satan, that those who sit in Darkness, and in
 the Shadow of Death may see thy Light, and
 all the Ends of the Earth thy Salvation. (n)

BLESS and preserve the King, the Queen, and
 all the Royal Family, give them Understanding
 to know thy Will, and to do that which is right
 in thy Sight.

BLESS all our Rulers under them, that they
 may rule in thy Fear; give our Senators Wil-
 dom; make our Officers Peace, and our Ex-
 actors Righteousness, that no Violence be heard
 in our Land.

ENLIGHTEN and assist the Ministers of thy
 Word and Gospel, and let thy Hand be with
 them, that many Sinners may be converted to
 thee; and may they themselves become Patterns
 of good Works, blameless as the Stewards of God,
 Lovers of good Men, sober, just, holy and
 temperate; gentle to all Men, commending
 themselves to every Man's Conscience in the
 Sight

for Mornings, in Scripture-Style.

5

Sight of GOD, that thy Name, and the Way of Truth be not spoken evil of. 2 Cor. 4. 2.
2 Pet. 2. 2.

BLESS the *Iste* in which we live; let thy Glory dwell in our Land, that Mercy and Truth may meet together, Righteousness and Peace may

Psal. 85. 9,
10, 11.

In this Place may be read occasional Prayers for the Sick, for Persons with Child, or others in Distress.

kiss each other; that the Earth may seasonably yield her Increase, and no Judgment may befall us. Lev. 26. 4.

LET all that are ours in the Bonds of Nature, and are Kindred according to the Flesh, become thine in the Covenant of Grace; make them thy Children by Adoption, Followers of GOD, Lovers of one another, and at last Inheritors of Eternal Life. Rom. 9. 3.
Eph. 1. 5.
Gal. 5. 13.
Luke 10. 25.

T H A N K S G I V I N G.

LORD, thou art good unto us, and thy Mercies endure for ever. What shall we render unto thee for all thy Benefits? Let us offer thee the Sacrifice of Thanksgiving; let us praise thy Name, and shew forth thy loving Kindness in the Morning, and thy Faithfulness every Night. Psal. 106. 1.
--- 116. 12.
--- 92. 1, 2.

THOU hast created us, and hast formed the Spirit within us; we were cast upon thee from the Womb, thou wast our GOD from our Mothers Breast: Thou hast clothed us, and hast fed us with Food convenient for us; thou hast holden our Souls in Life; thou forgivest all our Iniquities, thou healest all our Diseases; and because thy Compassions fail not, therefore are we not consumed. Isa. 43. 7.
Zach. 12. 1.
Psa. 22. 10.
Prov. 30. 8.
Psa. 66. 9.
--- 103. 3.
Lam. 3. 22.

WE thank thee, O GOD, for all these thy Blessings in this Life, but above all for the Hopes of an eternal Life with thee above, thro' the Merits of thy Son, whose Blood has purchased it for us, and us for it; who is gone himself be- Tit. 3. 7.
Ephes. 1. 7.
Acts, 20, 28.

John, 14. 2. before us, to prepare a Place for us, if we believe in him, and are his sincere Followers.

Heb. 4. 14. BLESSED be GOD for this High-Priest, that is passed into Heaven, and is able to save to the uttermost those that come to thee by Him, and ever liveth to make Intercession for them ; who has

Rev. 22. 17. invited all Mankind to come unto him, and has promised he will in no wise cast them out, but

John, 6. 37. will comfort them with his Spirit, and at last take them to thy Glory, that where He is, there

--- 17. 24. They may be also.

WORTHY is the Lamb that was slain to receive Honour and Glory, and Blessing, and Praise, for ever and ever. O JESUS, do thou draw us,

Cant. 1. 4. and we will run after thee ; and while we live,

Psa. 146. 2. will we praise thee, and sing Praises to our GOD, as long as we have Being.

C O N C L U S I O N.

Psalms, 39. 7. **A**ND now, O LORD, our Hope is in thee, do thou save us. We commit the keep-

1 Pet. 4. 19. ing of our Souls and Bodies to thy Care, as unto

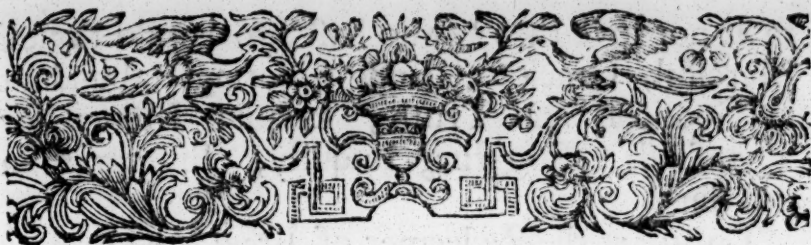
Josh. 24. 17. a faithful Creator ; preserve us in all our Ways, and accept of us for the Sake of thy Son CHRIST

Mark, 1. 11. JESUS, in whom thou art well pleased, in whom

Phil. 3. 9. alone we desire to be found, to whom with thy Self, and Holy Spirit, be Glory for ever and ever.

Gal. 1. 3. 5. Amen.

OUR Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done on Earth as it is in Heaven. Give us this Day our daily Bread, and forgive us our Trespases, as we forgive them that trespass against us : And lead us not into Temptation, but deliver us from Evil. For thine is the Kingdom, the Power and the Glory, for ever and ever. Amen.



A

General Prayer

FOR

EVENINGS,

In SCRIPTURE-STYLE.

PREFACE, or ADDRESS.



Almighty and Everlasting LORD
 our God ! The GOD of the Spi- Gen. 49. 25.
 rits of all Flesh, who createdst Psal. 90. 2.
 the World, and all Things in it, Num. 27. 16.
 and art a Great King above all Isa. 45. 12.
 Gops : The LORD of Hosts is Psal. 95. 3.
 thy Name : Thousand Thousands minister unto Jerem. 32. 18.
 thee, ten thousand times ten thousand stand be- Daniel 7. 10.
 fore thee ; yet thine Eyes are on the Ways of Job 34. 21, 22
 Man, and thou seest all his Doings. There is Daniel 2. 22.
 no Darkness nor Shadow of Death where the
 Workers of Iniquity can hide themselves ; for
 what is in Darkness thou knowest, and Light
 dwelleth with thee.

WHO shall not fear thee, for thou art Holy ?
 A Jealous GOD visiting the Iniquity of the Fa- Exod. 20. 5.
 thers upon the Children to the third and fourth
 Generation of them that hate thee : And who
 shall

A General Prayer

shall not love thee? who hast proclaim'd thyself Merciful, Gracious, Long-suffering, abundant in Goodness and Truth, keeping Mercy for Thousands, forgiving Iniquity, Transgression and Sin.

THOU art the Redeemer of Israel, the Preserver of Man. Thou art He that hearest Prayers, and to thee shall all Flesh come. Tho' thou wilt pour out thy Fury on the Heathen that know thee not, and on the Families that call not on thy Name, yet thou art Rich in Mercy to all that call upon thee; and art nigh unto them, to help them; and hast assured us, where two or three are gathered together in thy Name, thou wilt be in the midst of them.

THOU inviteest, and to whom should we go but unto thee? for thou hast the Words of Eternal Life. Thou art our GOD, and we will praise thee, our Fathers GOD, and we will exalt thee.

By thy Spirit help our Infirmities, that we may worship thee in Spirit, and in Truth; that we draw not near thee with our Mouths, nor honour thee with our Lips, when our Hearts are removed afar off: But let thy Light and thy Truth lead us, and let them bring us unto Thee.

C O N F E S S I O N.

IF we say that we have no Sin, we deceive ourselves, and the Truth is not in us; for thou knowest we are Transgressors from the Womb. We were shapen in Iniquity, and in Sin did our Mothers conceive us: Our First Parents apostatized, and by their Sin Death entered into the World, and has passed upon All, for that All have sinned. Thus being born of the Flesh, we are Children of Disobedience and Wrath, as they; for who can bring a clean issue out of an unclean? No not one.

THE

for Evenings, in Scripture-Style.

9

THE Thoughts of our Hearts are evil, and Gen. 6. 5. that continually. We are foolish, and have not known thee; sottish Children without Under- Jer. 4. 22. standing; wise to do Evil, but to do Good we have no Knowledge.

BEING of the Flesh, we have minded the Rom. 8. 5, 6. Things of the Flesh, and have set our Affections on the Things of this Earth, tho' thou hast told us, to be Earthly-minded is Death, and the carnal Mind is Enmity against thee. We have Matth. 6. 31, been careful what we should eat, and what we 32. should drink, and wherewithal we should be clothed; but have neglected the Kingdom of God, and the Righteousness thereof; forsaking thee, the Fountain of Living Water, and hew- Jer. 2. 13, ing to ourselves broken Cisterns, that could hold no Water.

WE have been walking in the Ways of our Eccl. 11. 9. own Hearts, in the Sight of our own Eyes, with an evil Heart of Unbelief, backsliding from thee. Hos. 11. 7. Thus, LORD, the whole Head is sick, the whole Heart is faint, from the Sole of the Foot even Isa. 1. 6, to the Head there is no Soundness in us.

The following more particular Confession of Sin, from the Breach of the Ten Commandments, may be read here, (especially on Sabbath Days) or omitted, as Time permits.

WE should have loved Thee with all our Hearts, Mark 12. 30. with all our Souls, with all our Minds, and with all our Strength; but we have dealt unfaithfully as Psa. 78. 57. our Fathers, and have turned aside like a deceitful Bow, serving the Creature more than the Creator, Rom. 1. 25. and giving thee the Lame, and the Blind, the Flat- tery of our Lips for a Sacrifice, which thy Wrath Mal. 1. 8. might have turned as Abominations upon us.

Holiness becomes thy House, O GOD, but even Psa. 93. 5. there have we been almost in all Evil, in the midst of the Congregation, and the Assembly; not obeying

B

the

THE

A General Prayer

Prov. 5. 14. *the Voice of our Teachers, nor inclining our Ears to them that instructed us: But we came before thee,*
 Ezek. 33. 31. *as thy People came, and have sate before thee, as thy People sate, and have heard thy Word, when*
 Psa. 50. 17. *our Hearts have been after our sinful Delights; thus hating Instruction, and despising Reproof, our Goodness has proved but as the Morning Cloud, and as the early Dew that passeth away.*

Hof. 6. 4. *Holy and Reverend is thy Name; but with how little Reverence and Awe have we used it? We call thee Father, but where is thine Honour? Master, but where is the Fear due unto thee? We are called by thy Name, but have walked unworthy the Vocation wherewith we are called in Christ Jesus.*

Psa. 111. 9. *Thou hast given us thy Sabbath as a Sign to know,*
 Ezek. 20. 12. *that thou art the Lord who sanctifies us, and we should keep it Holy, as a Day of Rest unto thee, yet*
 Exod. 35. 2. *have we made it a Day of Rest to our selves, more than to our God; doing our own Pleasures, seeking*
 Isa. 58. 13. *our own Ways, and speaking our own Words; being wearied of thine Appointments, have said in our*
 Amos 8. 5. *Hearts, when will the Sabbath be over, that we may return to our Employ. Thus have we sinned*
 Luke 15. 18. *against Heaven, and before thee, and are unworthy to be called thy Children.*

Luke 10. 27. *But not only against Thee have we sinned, but against Mankind also; and have broken those Laws thou hast given us, by which we are taught to love*
 --- 6. 31. *our Neighbour as our selves, and to do unto all Men, as we would they should do unto us.*

James 4. 11. *Despising or disobeying our Superiors, which by Nature or Providence thou hast placed over us;*
 Rom. 12. 9. *hating, or speaking Evil of one another, rendering*
 Psa. 82. 4. *Evil for Evil, and not giving Place to Wrath; dis-*
 1 John, 2. 16. *regarding the Poor and Needy, but delighting our*
 Rom. 13. 7. *selves with the Lusts of the Flesh, the Lusts of the*
 1 Cor. 10. 24. *Eye, and the Pride of Life; not rendering to every*
 Psa. 15. 2. *Man his Due, nor seeking every Man another's*
 Phil. 4. 11. *Wealth, but hastily pursuing our own; despising*
Truth

Truth in the Heart ; and not content with our own Titus 3. 3.
 Lot, we have envied our Neighbours, and coveted
 against thy Law.

To us belong Shame and Confusion of Face, Dan. 9. 8.
 because we have thus sinned against thee : To us
 are due many Stripes, having known thy Will, Luke 12. 47.
 but not done it. Thy Word has been unto us, Isa. 28. 10.
 Line upon Line, and Precept upon Precept ; and
 the Vows of the LORD have been upon us, yet Psa. 78. 10.
 have we not kept our Covenant with thee, but
 have adventured upon Sin, whose Wages is Death, Rom. 6. 23.
 and despised our own Souls. O that our Eyes Jer. 9. 1.
 were Fountains of Tears, that we might weep
 Day and Night for our Transgressions, and have 2 Cor. 7. 10.
 a Godly Sorrow, which worketh Repentance to
 Salvation not to be repented of.

P E T I T I O N.

HA V E Mercy upon us, O LORD, accord- Psa. 51. 1, 2.
 ing to thy Loving-Kindness ; and accord-
 ing to the Multitude of thy Mercies blot out our
 Transgressions. Wash us thoroughly from our Hof. 14. 4.
 Iniquities, and cleanse us from our Sins ; heal
 our Backslidings, and love us freely. Enter not Psa. 143. 2.
 into Judgment with thy Servants, for in thy Sight
 shall no Flesh living be justified.

DELIVER us from going down to the Pit, for Job 33. 34.
 thou hast found a Ransom, that great Advocate
 at thy Right Hand, CHRIST the Righteous, who John, 2. 2.
 is a Propitiation for our Sins, and not for ours
 only, but for the Sins of the whole World ; He Rom. 8. 34.
 is there interceding for Sinners : Cast us not Psa. 51. 11.
 therefore from thy Presence, nor take thy Holy
 Spirit from us.

LET the Old Man be crucified with CHRIST, Rom. 6. 6.
 that the Body of Sin may be destroyed ; that
 henceforth we may not live unto Sin to obey it
 in the Lusts thereof, but may put on the New

A General Prayer

Eph. 4. 24. Man, which after God is created in Righteousness and true Holiness ; and the whole Armour of God, that we may be able to stand against the
 --- 6. 11. 16. Wiles of the Devil, and to quench the fiery Darts of the Wicked.

1 Cor. 10. 13. LET no Temptation befall us, but what is common to Man, nor be tempted above what we are able to bear, but with the Temptation also make way for our Escape. Let thy Grace
 2 Cor. 12. 9, be sufficient for us, and thy Strength be made perfect in our Weakness.
 10.

GIVE us Understanding according to thy
 Psa. 119. 169. Word, that we may approve the Things that
 Phil. 1. 10. are Excellent. Create in us clean Hearts, and
 Psa. 51. 10. renew a right Spirit within us ; and according to
 12. thy Covenant, put thy Laws in our Minds, write
 Heb. 8. 10. them in our Hearts, be thou our God, and let us
 be thy People.

As the Elect of GOD, let us put on Bowels
 Col. 3. 12. of Mercy, Kindness, Humbleness of Mind,
 13. Meekness, Long-Suffering, forbearing and forgiving one another in Love, as CHRIST forgave
 Gal. 6. 10. us ; doing Good unto all Men as we have Opportunity, especially to the Household of Faith.

ENABLE us to walk circumspectly, not as
 Eph. 5. 15. Fools, but as Wise ; that by Well-doing we
 1 Pet. 2. 15. may put to Silence the Ignorance of the Foolish,
 Tit. 2. 10. and may adorn the Doctrine of our SAVIOUR in
 all Things.

HELP us to redeem our Time, and prepare
 Eph. 5. 16. for Death. So teach us to number our Days,
 Psa. 90. 12. that we may apply our Hearts unto Wisdom.
 Let our Loyns be girded, and our Lamps be
 Luke 12. 35. burning : May we wait our appointed Time 'till
 Job 14. 4. our Change shall come, that when we walk thro'
 Psa. 23. 4. the Valley of the Shadow of Death, we may fear
 no Evil, having thy Rod and thy Staff to comfort us. Redeem our Souls from the Power of
 --- 49. 15. the Grave, guide us by thy Spirit, and receive
 --- 73. 24. us to thy Glory. I N-

INTERCESSION.

When Brevity is necessary, Intercession in the preceding Morning Prayer (Page 5.) may be properly used in the Place of this.

WITH Prayers for our selves, would we offer ^{1 Tim. 2. 1.} up our Supplications, Intercessions, and Thanksgivings for all Men, which thou hast told us is a good and acceptable Thing in thy ^{--- 2. 3. 4.} Sight, who would'st have all to be saved, and come to the Knowledge of the Truth.

WE pray for the Prosperity of thy Kingdom ^{Psal. 67. 2.} in this World: That thy Ways may be known upon Earth, and thy saving Health unto all Nations: That thy Son may have the Heathen ^{--- 2. 8.} for his Inheritance, and the uttermost Parts of the Earth for his Possession: That Transgressors may be taught thy Way, and Sinners be con- ^{--- 51. 13.} verted to thee.

PARTICULARLY bless and preserve thy CHURCHES established in *Great-Britain* and *Ireland*, and that pure Religion of thine, which is undefiled, and which thou hast founded in Cha- ^{James 1. 27.} rity and Love. ^{1 Cor. 13.}

SEND us faithful LABOURERS into thy Harveſt, ^{Matth. 9. 38.} PASTORS according to thine own Heart, who shall feed thy People with Knowledge and Un- ^{Jer. 3. 15.} derstanding, and be thoroughly furnished to every good Work; Let not their Labour be in vain in ^{2 Tim. 3. 17.} the LORD, but may many be added to thy ^{Afts 2. 47.} Churches, such as shall be saved.

BLESS his Majesty King *George*, whom thy Providence has ordained over us; give him an ^{1 Kings, 3. 9.} understanding Heart to judge thy People, and to ^{Psal. 21. 4.} discern between Good and Bad; give him Length ^{Prov. 20. 28.} of Days, and establish his Throne in Righteous- ^{--- 25. 5.} ness, and uphold it in Mercy. Make him a ^{Isa. 49. 23.} Nursing Father to thy People, ruling in thy Fear, ^{1 Tim. 2. 2.} and under him let us live peaceable and quiet ^{1 Tim. 2. 2.} Lives, in all Godliness and Honesty.

BLESS

John 5. 35. BLESS his *Royal Consort*, and all the *Royal Family*; give them all Grace and Knowledge suitable to the high Places they possess; make
 1 Theff. 1. 7. them burning and shining Lights, Examples to
 1 Tim. 6. 18. others, rich in good Works, and a Praise to them
 Psal. 141. 9. that do well; keep them from the Snares of the
 1 Tim. 6. 9. Wicked, and the Temptations of the Great, and
 be thou their God, and their Guide.

BLESS our *Great Councils*, and *Assemblies* of the
 Psal. 105. 22. Land; teach these our *Senators* Wisdom, and give
 them the Spirit of Understanding, the Spirit of
 Isa. 11. 2. Counsel and Might, the Spirit of Knowledge,
 and the Fear of the LORD.

MAKE our *Magistrates* able, Men of Truth,
 Exod. 18. 21. fearing GOD, and hating Covetousness, that Judg-
 Amos 5. 24. ment may run down our Streets as Waters, and
 Righteousness as a mighty Stream.

BLESS our *Isles* with Peace, and with Plenty,
 Ezek. 34. 27. that every Man may sit under his own Fig-Tree,
 none making him afraid: That our Land may yield
 Bread without Scarceness, the Trees their Fruit,
 and the Earth her Increase: Make us a Plant of
 Renown, and the Flock of thy
 Pasture, for thou art our GOD,
 and our SAVIOUR.

*In this Place may
 be read Prayers for
 the Sick, or other spe-
 cial Cases.*

BLESS all our *Relations* and
 Psal. 17. 8. *Friends*, with all Spiritual and
 Luke 19. 27. Temporal Gifts, hide them under the Shadow of
 thy Wing, preserve them from all Evil. Are
 Isa. 42. 7. there any that know thee not? That are unwill-
 Aets 26. 18. ling thou shouldst rule over them? Open their
 blind Eyes, turn them from Darkness to Light,
 Luke 17. 5. from the Power of Satan to thee the Living GOD,
 that they may receive Forgiveness of Sins, and
 Heb. 13. 21. an Inheritance amongst them that are sanctified.
 1 Cor. 1. 8. Those who hope and trust in Thee, increase their
 Isa. 61. 7. Faith, perfect every good Work in them, and
 confirm them to the End, and at last give them
 thine Everlasting Joy.

for Evenings, in Scripture-Style.

15

Where no Children
are, this Paragraph
may be omitted.

*Let all our Children become
thine, and always be under thy* Isa. 44. 3, 4.
*Protection: Pour out thy Spirit
on our Seed, and thy Blessing upon* Eccl. 12. 1.

*our Offspring, that they may grow as Willows by
the Water-Courses, may remember their Creator in
the Days of their Youth, and never depart from thy* Prov. 22. 6.
Law.

T H A N K S G I V I N G.

WE praise thee, O GOD, for all thy Bene- Psal. 103. 2.
fits, who hast redeem'd us from Destruc- 4.
tion, and crown'd us with Loving-Kindness and
Mercy. Thou makest us to lie down in green --- 23. 2, 5.
Pastures, thou feedest us beside the still Waters,
and preparest a Table for us, in the Presence of
our Enemies: Thus every Day praises thee, and --- 3. 5.
every Night declares thy Goodness; for when we
lie down to sleep, thou makest us to dwell in --- 91. 11, 12.
Safety, and givest thine Angels Charge concern-
ing us.

THOU hast also blessed us with Spiritual Bles- Eph. 1. 3.
sings, in Heavenly Things in CHRIST JESUS;
hast sent thy Ministers to teach us, thy Word to Eph. 4. 11.
guide us, thy Holy Spirit to support and com-
fort us, and to compleat all, hast given thine Psal. 119. 105.
only begotten Son to save us from all our Sins,
that believing in him we might not perish, but John 14. 16.
have Eternal Life. Glory be to GOD in the
Highest for this Peace on Earth, and this good Luke 2. 14.
Will towards Men.

PRAISED be GOD for this mighty Deliverer, 1 Cor. 6. 11.
by whom we are sanctified, by whom we are ju-
stified, and by whom we conquer even Death
and the Grave. O Death, where is thy Sting!
O Grave, where is thy Victory! The Sting of 1 Cor. 15. 25,
Death is Sin, and the Strength of Sin is the Law; 26, 55, 56.
but Thanks be to GOD, who hath given us the 57.
Victory thro' our LORD JESUS CHRIST. Bless
the

Pfal. 103. 1. the LORD, O our Souls, and all that is within us
bless his Holy Name.

C O N C L U S I O N.

Rom. 8. 26. **L**ORD, hear these our Prayers, and let our
Supplications come up before thee. We
Eph. 3. 20. knowest our Wants ; do abundantly for us above
what we are able to ask or think, according to
thine own Power that worketh in us, and thy
Phil 4. 19. Riches in Glory, by JESUS CHRIST.

WE commit our selves, and all that is ours
unto thee, who art our Refuge, and our Strength.
Pfal. 91. 2, 3, The LORD be our Keeper, that keepeth Israel,
5, 6, 10. and neither slumbereth, nor sleepeth : Deliver
us from the Noisome Pestilence, from the Ter-
rours that are by Night, and the Arrows that fly
by Day : Let no Evil befall us, nor any Plague
come near our Dwellings.

Now unto Him that is able to keep us, and pre-
Jude 24. 25. sent us faultless before the Presence of his Glory
with exceeding Joy, to the only Wise GOD, be
Glory, Majesty, Dominion and Power for ever
and ever. *Amen.*

OUR Father which art in Heaven, Hallowed
be thy Name. Thy Kingdom come. Thy Will
be done on Earth as it is in Heaven. Give us
this Day our daily Bread, and forgive us our
Trespases, as we forgive them that trespass a-
gainst us : And lead us not into Temptation, but
deliver us from Evil. For thine is the Kingdom,
the Power and the Glory, for ever and ever.
Amen.



A

General Prayer

Composed from the

LITURGY

OF THE

Church of *England*.

With Scripture-References.

P R E F A C E, or A D D R E S S.



Almighty and Everlasting God, Gen. 17. 1.
 High and Mighty, King of Isa. 40. 28.
 Kings, and Lord of Lords, who Psa. 113. 4.
 beholdest from thy Throne all Deut. 10. 17.
 the Dwellers upon Earth ; We 1 Tim. 6. 15.
 thine unworthy Servants here be- Psa. 33. 13.
 low, are come to worship at thy Foot-stool ; for --- 132. 7.
 thou art the LORD our Maker, and our God, --- 95. 6. 7.
 we are the People of thy Pasture, and the Sheep
 of thine Hand.

C

THOU

18 *A General Prayer composed from the*

Psa. 86. 15. THOU art Gracious, and thy Mercies are everlasting ; the GOD and FATHER of our LORD
 --- 100. 5. JESUS CHRIST, who desirest not the Death of
 Col. 1. 3. Sinners, but rather that they should turn from
 Ezek. 33. 11. their Wickedness and live ; and hast therefore
 19. called us to Confession, that thou mightest forgive our Sins, and cleanse us from all Unrighteousness.
 1 John, 1. 9.

WE here wait upon Thee, and would acknowledge our Transgressions before Thee : Assist us mercifully, O LORD, in these our humble Supplications and Prayers, and let thine Ear be open to our Cry.
 Psa. 27. 14.
 --- 51. 3.
 Rom. 8. 26.
 1 Pet. 3. 12.

C O N F E S S I O N.

MOST merciful Father ;
 2 Cor. 1. 3. We have erred and
 Isa. 53. 6. strayed from thy Ways like
 Eccl. 11. 9. lost Sheep. We have followed
 Eph. 2. 3. too much the Devices and Desires of our own Hearts. We
 Rom. 7. 12, have offended against thy Holy
 18, 19. Laws. We have left undone
 Isa. 1. 6. those Things which we ought
 Luke 18. 13. to have done, and have done
 1 John, 1. 9. those Things which we ought
 Matth. 11. 28. not to have done ; and there is
 no Health in us. But thou, O
 LORD, have Mercy upon us,
 miserable Offenders. Spare thou them, O GOD,
 which confess their Faults. Restore thou them
 that are penitent ; according to thy Promises declared to Mankind in CHRIST JESUS our LORD.

N. B. This Confession, tho' very short and general, is in the Church-Office assisted by a distinct reading of the 10 Commandments ; to supply which, in this Place may be read, as Time permits (especially on Sabbath-Days) the particular Confession from the Breach of the Commandments, in the preceding Prayer, Page 9.

P E T I T I O N.

WE are Sinners before thee, and Descendants
 Job 15. 14. of the fallen, corrupted Race of Man ;
 Rom. 3. 23. but remember not our Offences, nor the Offences
 --- 5. 12. of our Forefathers, neither take thou Vengeance
 Exod. 20. 5. of

Liturgy of the Church of England. 19

of our Sins : Spare us, good LORD, spare thy People whom thou hast redeemed with thy most precious Blood, and be not angry with us ; but give us true Repentance, and Forgiveness of all our Sins, whether of Presumption, Negligence or Ignorance, and of every Thing whereof our Consciences are afraid.

Deut. 32. 35.
Joel 2. 17.
1 Pet. 1. 19.
Psa. 6. 1.
Acts 5. 31.
Psa. 19. 13.
Rom. 7. 15. 18.
--- 2. 15

MAKE us thine adopted Children ; and cleanse the Thoughts of our Hearts by the Inspiration of thy Holy Spirit, that we may hereafter perfectly love, and worthily magnify thy Name ; and may serve thee with Holiness and Purity of Life, spending the Remainder of our Time according to thy Word. Help us to cast away all the Works of Darkness, and to put on the whole Armour of Light, and to become the Followers of CHRIST in all Humility and Patience.

Eph. 1. 5.
Ezek. 36. 26, 27.
Isa. 26. 8.
Psa. 145. 2.
Luke 1. 75.
Psa. 119. 9.
Rom. 13. 12.
Mark 8. 34.
Matth. 10. 38.
James 1. 4.

O LAMB of GOD, that takest away the Sins of the World, grant us thy Peace. Write all thy Laws in our Hearts, and take not thy Holy Spirit from us.

John 1. 29.
--- 14. 27.
Heb. 8. 10.
Psa. 51. 11.

DELIVER us from all Evils, Spiritual, Temporal, and Eternal.

2 Cor. 3. 14.
Mark 3. 5.

DELIVER us from Blindness of Mind, and Hardness of Heart ; from the Lusts of the Flesh, and all Uncharitableness.

Eph. 2. 3.
1 Cor. 13. 1. 3.

DELIVER us from the Snares of this World ; from all our Enemies, and wicked Men in it ; from the Assaults and Temptations of the Devil ; from the Reproach and Accusations of our own Sins ; from thy Wrath and Displeasure here, and from everlasting Damnation hereafter.

Gal. 1. 4.
Psa. 59. 1, 2.
Eph. 4. 27.
Prov. 14. 34.
1 John, 3. 20.
Psa. 38. 1.
John 5. 29.

By all the Merits of thy Death and Sufferings ; by thy Glorious Resurrection and Ascension ; and by the Help of thy Holy Spirit, Good LORD, deliver us.

Rom. 5. 10.
1 Pet. 3. 18.
Rom. 14. 9.
Eph. 4. 8.
Gal. 4. 6.

IN all Times of Tribulation and Trial ; in the Hour of Death, and at the Day of Judgment, Good LORD, deliver us.

1 Sam. 26. 24.
Matth. 12. 36

20 *A General Prayer composed from the*

As thou hast brought us hitherto, defend us still by thy mighty Power, and grant that we fall into no Sin, neither run into any kind of Danger; but that all our Doings may be ordered by thy Governance, to do always that which is right in thy Sight, that we may at last be numbred with thy Saints in Everlasting Glory.

I N T E R C E S S I O N.

LORD, save thy People, and bless thine Inheritance; and rule and govern thy *Holy Church Universal* in the right Way. Endue thy Ministers with Righteousness, and make thy Chosen People joyful. Lift up the Light of thy Countenance, that thy Ways may be known upon Earth, and thy saving Health unto all Nations.

AND more particularly would we pray for all in Authority over us, and beseech thee that thou wouldst behold with thy Special Favour, our most Gracious Sovereign King *George*, replenish him with the Grace of thy Holy Spirit, that he may always incline to thy Will, and walk in thy Way: Endue him plenteously with thy Heavenly Gifts, grant him in Health and Wealth long to live, strengthen him that he may vanquish and overcome all his Enemies, and at last he may attain Everlasting Joy and Felicity.

WE beseech thee to bless and preserve our Gracious Queen *Caroline*; to bless their Royal Highnesses, the *Prince of Wales*, the *Duke*, the *Princesses*; and all the *Royal Family*: Endue them with thy Holy Spirit; enrich them with thy Heavenly Grace; prosper them with all Happiness, and bring them to thine Everlasting Kingdom.

WE beseech thee to illuminate all *Bishops*, *Priests* and *Deacons*, with true Knowledge and Understanding of thy Word, that both by their preaching, and by their living they may set it forth, and shew it accordingly.

EN-

Liturgy of the Church of England. 21

ENDUE the *Lords* of the *Council*, and all the *Prov.* 8. 16.
Nobility, with Grace, Wisdom and Understand- *Psa.* 105. 22.
 ing. Guide and enable our *Magistrates* to exe- *Ezek.* 45. 9.
 cute Justice, and maintain Truth amongst us.

BRING into the Way of Truth all such as have *Psa.* 80. 3.
 erred, and are deceived; strengthen such as do *Isa.* 30. 21.
 stand; comfort and help the weak-hearted; raise *1 Pet.* 5. 10.
 up them that fall, and beat down Satan under *Job* 4. 3, 4.
 our Feet: Comfort them that are in Danger, *Isa.* 57. 15,
 16, 18.

Here read Prayers *Neceſſity and Tribulation, and* *Psa.* 37. 24.
 for the ſick, or others, *be their Help in a Time of* *Rom.* 16. 20.
 as Occaſion requires. *Need.* *Psa.* 46. 1.
2 Cor. 1. 4.

Give Peace in our Time, O *Psa.* 29. 11.
 God, forgive all our Enemies, and turn their *Luke* 23. 34.
 Hearts. Preserve the Fruits of the Earth for our *Lev.* 26. 4.
 Uſe, and reward us not after our Iniquities. *Psa.* 103. 10.

IN theſe and all our Requeſts, we beſeech thee *Psa.* 4. 1.
 to hear us, Good LORD, and favourably with
 Mercy answer our Prayers.

T H A N K S G I V I N G.

WE give thee, O moſt Merciful FATHER, *Psa.* 107. 8.
 our moſt humble and hearty Thanks for
 all thy Goodneſs and Loving-Kindneſs to us, and --- *138.* 2.
 to all Men. We bleſs thee for our Creation, Pre- --- *100.* 3.
 ſervation, and all the Bleſſings of this Life; but --- *36.* 6.
 above all, for thy Ineſtimable Love in the Re- ---
 demption of the World by our LORD JESUS
 CHRIST; for the Means of Grace, and the *1 Tim.* 6. 17.
 Hopes of Glory. And we beſeech thee give us *John* 3. 16.
 that due Senſe of all thy Mercies, that our Hearts
 may be unfeignedly thankful, and that we may *Eph.* 4. 7.
 ſhew forth thy Praise, not only with our Lips, *Col.* 1. 27.
 but in our Lives, by giving up ourſelves to thy
 Service, and by walking before thee in Holineſs *Rom.* 14. 8.
 and Righteouſneſs all our Days, through JESUS *Luke* 1. 75.
 CHRIST our LORD,

CON.

C O N C L U S I O N.

Psa. 145. 19. **A**LMIGHTY GOD, who art always more
 Matth. 7. 7. art wont to give more than we desire, or de-
 John 5. 40. serve; who hast also at this Time given us Grace
 Gen. 32. 10. with one Accord to make our common Supplica-
 Matth. 18. 20. tions to thee, and promised where two or three
 Psa. 145. 19. are gathered together in thy Name, thou wilt
 Prov. 30. 8. grant their Requests; fulfil now, O LORD, the
 Psa. 25. 5. Desires and Petitions of thy Servants, as may
 Rom. 6. 22. be most expedient for us; granting us in this
 John 14. 13. World the Knowledge of thy Truth, and in the
 Luke 11. 2. World to come, Life Everlasting; which we beg
 in the Name, and for the Sake of our LORD
 JESUS CHRIST, in whose Words we conclude our
 imperfect Prayers, as he has taught us.

OUR Father which art in Heaven, Hallowed
 be thy Name. Thy Kingdom come. Thy Will
 be done on Earth as it is in Heaven. Give us
 this Day our daily Bread, and forgive us our
 Trespases, as we forgive them that trespass a-
 gainst us: And lead us not into Temptation, but
 deliver us from Evil. For thine is the Kingdom,
 the Power and the Glory, for ever and ever.
 Amen.





A
General Prayer
Composed from the
Reformed Liturgy
OF THE
DISSENTERS.

Written *Anno Domini*, 1660,
FOR THE
Ordinary Publick Worship in Churches.

PREFACE, or ADDRESS.



ETERNAL and Incomprehensible
GOD, who dwellest in the Light
which no Man can approach, where
thousand thousands minister unto
thee, yet also dwellest on Earth
with the humble and contrite, taking Pleasure in
thy People.

THOU hast consecrated for us a new and Living
Way, that with Boldness we may enter into the
Holiest

1 Tim. 1. 17.

Job 11. 7.

Dan. 7. 10.

Isa. 57. 15.

Psa. 149. 4.

Heb. 10. 19.

20.

A General Prayer

Psa. 55. 6. Holiest by the Blood of CHRIST, and hast bid
 Psa. 95. 6. us seek thee while thou may'st be found: We
 --- 99. 5. here come to thee at thy Call, and worship at
 --- 102. 17. thy Foot-stool: Behold us in thy tender Mer-
 --- 119. 132. cies, and despise us not.

GIVE us the Spirit of Grace and Supplication
 Zach. 12. 10. to help our Infirmities, that our Prayers may be
 Rom. 8. 26. faithful, fervent and effectual; that the Desires
 James 5. 16. of our Souls may be unto thee; that we may
 --- 1. 6. worship thee, who art a Spirit, in Spirit and
 Isa. 26. 8. 9. Truth; and that the Words of our Mouths, and
 John 4. 23. the Meditations of our Hearts may be acceptable
 Psa. 19. 4. in thy Sight, through JESUS CHRIST our LORD.
 John 14. 13.

C O N F E S S I O N.

THOU art Holy, O GOD, and hatest the
 Psa. 5. 4. Workers of Iniquity, and hast appointed
 Rom. 6. 23. Death as the Wages of Sin; but to exalt thy
 Eph. 1. 6. 12. Mercies, hast sent thy Son to be the Saviour of
 John 4. 42. the World, and hast promised Forgiveness of
 Rom. 3. 25. Sins thro' his Blood to all that believe in Him,
 Luke 24. 47. and by true Repentance return unto Thee.
 Prov. 28. 13.

WE confess we are vile and miserable Sinners,
 Rev. 3. 17. conceived in Sin, and by Nature the Children of
 Psa. 51. 5. Wrath; We have gone astray from thee, every
 Eph. 2. 3. one to his own Way.
 Isa. 53. 6.

THOU madest us, and not we ourselves; thou
 Psa. 100. 3. hast bought us with a Price, and we are not our
 1 Cor. 6. 19. own; therefore, we should have lived wholly to
 20. thy Glory, and have obeyed thy Will in all
 Rom. 14. 8. Things: But we have turned from thee, our GOD,
 1 Cor. 10. 31. to please ourselves, to mind the Things of the
 Psa. 78. 57. Flesh, and to make Provision for its Lusts; car-
 2 Tim. 3. 2. ing for the Food that perisheth more than for the
 Rom. 8. 5. One Thing needful, or that Gift of God, which
 --- 13. 14. endureth to Everlasting Life.
 John 6. 27.
 Luke 10. 42.

WE have been slothful in Business, when we
 Rom. 12. 11. should be fervent in Spirit serving thee, redeem-
 Eph. 5. 16. ing our Time, and making our Calling and
 2 Pet. 1. 10. Election sure.

THOU

THOU art King of all the Earth, and thy Laws are holy, just and good: But we have been unruly, and disobey'd them; not chusing thee, so fully as we ought, for the Portion of our Souls; not fearing, loving and serving thee, as we should have done; nor giving that Reverence due to thy Holy Worship, thy Holy Name, and thy Holy Day.

How little have we honour'd and obey'd our Superiors? How much have we neglected and despised our Inferiors? not loving our Neighbours as ourselves, nor doing unto them as we would they should do unto us? How little have we learnt to forgive our Enemies? to do Good to them that hate us? and to all Mankind according to our Power?

LORD, our Transgressions are multiply'd before thee, and our Sins testify against us. We have sinned secretly and openly, in Thought, Word, and Deed; ignorantly and presumptuously; in Passion, and deliberately; against thy Precepts, thy Promises and Threats; against thy Mercies, and thy Judgments; against our Consciences, and our Covenants, while yet we were hastening to Death, and to Judgment; slighting the Offers of Salvation, and the great Blessings by CHRIST, the Holy Examples of his Life, the Purity of his Doctrine, the Merits of his Blood, the Tenders of his Grace, the Assistance of his Spirit, the Calls of his Ministers, and the Importunity and Veracity of his Word.

Rev. 22. 17. 1 Thess. 5. 19. Heb. 2. 1, 2, 3. John 12. 47, 48.

THUS, O LORD, have we sinned against thee, and against our own Souls, and are not worthy to be called thy Children; but have deserved Everlasting Wrath. To us belongs Confusion, but Mercy and Forgiveness unto thee.

A General Prayer

P E T I T I O N.

Psa. 51. 17.

---41. 4.

---143. 2.

--51. 9.

HA V E Mercy upon us, O God, and heal our Souls that have sinned against thee. Enter not into Judgment with thy Servants, but hide thy Face from our Sins, and blot out all our Iniquities.

WA S H us in the Blood of the LAMB of God that taketh away the Sins of the World, and accept us for his Sake.

Rev. 7. 14.

John 1. 29.

Acts 11. 18.

Job 42. 6.

Psa. 51. 17.

Rom. 2. 18.

Eph. 1. 18.

Rom. 5. 5.

Jer. 32. 40.

GI V E us Repentance unto Life, and let us loath ourselves for our Sins. Give us broken and contrite Spirits, that thou wilt not despise. Enlighten our Understandings to know the Wonderful Things of thy Law, and the Riches of thy Grace in CHRIST. Shed abroad thy Love in us, and put thy Fear in our Hearts, that we may never depart from thee.

Rom. 1. 17.

1 Cor. 7. 31.

1 Pet. 4. 2.

Luke 13. 24.

2 Tim. 1. 9.

Eph. 5. 15.

Acts 24. 16.

TE A C H us to live Above by Faith, and to use this World as not abusing it, seeing the Fashion thereof passeth away. Let us no longer live the rest of our Time to the Lusts of Men, but to the Will of God; striving to enter in at the straight Gate, doing the Will of him that has called us, walking circumspectly without Offence.

Tit. 2. 14.

Luke 21. 19.

Mark 8. 34.

Rom. 8. 17.

1 Cor. 10. 13.

Rev. 2. 10, 11.

MA K E us zealous of good Works, in Patience possessing our Souls, taking up our Cross, and following CHRIST JESUS our LORD, that suffering with him, we may also be glorified with him, and though tempted, we may overcome by his Strength, and at last receive the Crown of Life prepar'd for the Faithful.

I N T E R C E S S I O N.

Rev. 4. 11.

---11. 15.

Acts 26. 18.

Eph. 4. 3, 5,

15, 16.

AS the World, O God, was created for thy Glory, let thy Name be glorified throughout the World. Let the Kingdoms of the Earth become the Kingdoms of the LORD, and of His CHRIST. Let Atheists, Idolaters, and all Infidels

dels be converted to Thee. Unite all Christians in CHRIST JESUS, the true and only universal Head, in true Christian Faith and Love. Cast out Heresies and Corruptions, heal Divisions, and restrain the Spirit of Pride, Persecution and Cruelty, amongst all that profess thy Name.

By thee Kings reign, and Princes decree Judgment, and thou rulest in all the Kingdoms of Men: By thy gracious Hand, O LORD, protect and rule us.

BLESS his Majesty King George, that by thy special Providence thou hast placed over us: Crown him with thy Blessings, satisfy him with thy Goodness, save him by thy Right Hand, and defend him against all such that rise against him. Grant him the Spirit of Wisdom and Counsel, the Spirit of Holiness, and the Fear of the LORD, that he may know how to go in and out before so great a People, over which thou hast set him. Remove the Wicked from before him, that his Throne may be establish'd in Righteousness.

BLESS the Queen; their Royal Highnesses, the Prince of Wales, the Duke, the Princesses, and all the Royal Family: Endue them with thy Holy Spirit, enrich them with thine Heavenly Grace, and make them Blessings in their Generations.

ENDUE the Great Councils, all the Nobility, and Judges, and all Magistrates of the Land, with Wisdom from Above, that they may rule in thy Fear, and judge righteously, as judging not for Man, but the LORD.

GIVE all the Churches in our Land, able, holy, and faithful Pastors, that may honestly and diligently preach thy Word, and guide thy Flock in the Ways of Holiness and Peace.

In this Place may be read Prayers for the Sick, or any others, as Occasion requires.

BLESS our Land with the Fruits of the Earth in their Season, and such temperate Weather, as is necessary

A General Prayer

Exod. 23. 25. fary thereto. Preserve us from Sicknefs and Distress, and every Evil that may destroy our Fitness for thy Service, and the Services of one another.

Rom. 16. 20. DELIVER us, and all thy People from the
2 Pet. 2. 9. Temptations and Enmity of Satan, and from all
Pla. 141. 9. the malicious Contrivances of the Wicked; and
2 Tim. 4. 18. preserve us to thy Heavenly Kingdom.

T H A N K S G I V I N G.

ACCCEPT, O most gracious GOD, our Thanks for thy unspeakable Love and Mercy to all the Race of Mankind.

1 Tim. 2. 1. THOU at first createdst Man for thy Glory,
Isa. 43. 7. after thine own Image, and madest him little
Gen. 1. 27. lower than the Angels, and crownedst him with
Pla. 8. 5. Glory and Honour, and gavest him Dominion
Gen. 3. 6. over the Work of thine Hands; yet when he
16. 17. forsook thee, rebell'd, and had corrupted himself,
Rom. 5. 12. and turned his Glory into Shame, and had
1 John. 4. 9. defiled and ruin'd his Posterity, thou didst not
1 Cor. 15. 22. then leave him nor us in the Hands of Death,
but gavest thy Son to save us.

O the Unsearchable Mystery of this Love, which the Angels desire to pry into! That thine only begotten Son should not take upon Him the Nature of Angels, but of Man; should take upon him Flesh, and dwell amongst us; should be tempted, that he might succour them that were tempted; become poor, that was LORD of all, to make us rich! He did not Sin, but fulfill'd all Righteousness, to save us from our Unrighteousness: He made himself of no Reputation, was reviled, scorned and spit upon, endured the Cross, despised the Shame, to cover our Shame, and bring us to Glory. Thou laid'st upon Him the Iniquity of us all: He was bruised, and wounded for our Transgressions, that we might be healed by his Stripes: He gave himself

self a Ransom for us, and died for our Sins, and 2 Cor. 5. 15, rose again for our Justification. Blessed be God, ^{21.} for JESUS CHRIST, by whose Death we are saved, Phil. 2. 8. who bore the Curse to redeem us from it, and to 1 John, 5. 11. open for us the Way to Eternal Life.

WE thank thee, O GOD, for thy New Cove- Heb. 8. 6.
nant in him; for thy exceeding great and preci- 2 Pet. 1. 4.
ous Promises; for the Revelation of thy Will, Psa. 119. 130.
the Enlightenings of thy Holy Spirit, the Affi- Ezek. 36. 27.
stances of thy Ministers; for thy great Patience, Eph. 4. 11.
and long Forbearance, thy continued Willing- 12.
ness to accept us; for the Access we have to the Rom. 2. 4.
Throne of Grace; and for all the rich Mercies Rev. 22. 17.
that abound towards us, by JESUS CHRIST. Rom. 5. 2.

GREAT is thy Mercy, O GOD, for thou pre- Psa. 36. 6.
servest us, and givest what is convenient for us; Prov. 30. 8.
thou hast saved us from the Destroyer, and our Psa. 86. 13.
Souls from the Pit of Hell. O let us give Thanks --- 106. 1.
unto the LORD, for He is good, and his Mercy endureth for Ever.

C O N C L U S I O N.

WE commit ourselves unto thee, O GOD, 1 Pet. 4. 19.
and beg thy Care over us, and that thou --- 5. 7.
wilt hear these our Prayers and Praises, and ac- Psa. 55. 1.
cept of them thro' the Merits and Intercession of JESUS CHRIST, our LORD, and only SAVIOUR, 1 John, 14. 13.
in whose comprehensive Words we sum up our Luke, 11. 2.
Requests, saying, as he has taught us,

OUR Father which art in Heaven, Hallowed
be thy Name, Thy Kingdom come. Thy Will
be done on Earth as it is in Heaven. Give us
this Day our daily Bread, and forgive us our
Trespases, as we forgive them that trespass a-
gainst us: And lead us not into Temptation, but
deliver us from Evil. For thine is the Kingdom,
the Power and the Glory, for ever and ever.
Amen.




SHORT
Occasional Prayers

IN
SCRIPTURE-STILE,

To be read in any of the foregoing *General Forms*, in that Part called *Intercession*, when Occasion requires them.

For a Person under Trouble of Mind.

Job 6. 4.  Articularly, O LORD, would we pray
Psa. 13. 1. for thy Servant in Distress of Mind,
---51. 12. on whom thy Terrours are fallen ;
---90. 15. hide not thy Face, but restore unto
Job 10. 2. him (*her*) the Joy of thy Salvation ; uphold by
Psa. 139. 24. thy free Spirit, and comfort again after the Time
John 14. 27. thou hast afflicted him (*her*). Shew him (*her*) the
Col. 2. 14. Sins that offend thee, and why thou contendest
with him (*her*) and lead him (*her*) in the Way
Everlasting. Give Peace of Conscience, and
blot out the Hand-writing of thy Law against
him (*her*) and nail his (*her*) Sins to the Cross of
CHRIST.

STRENGTHEN his (*her*) weak Hands, confirm
Psa. 35. 3. 4. his (*her*) feeble Knees, say to his (*her*) fearful
Heart, be strong, and fear not. Tho' Deep
Psa. 42. 7. 8. call upon Deep, and all thy Waves go over him
(*her*) yet do thou remember thy Loving-Kind-
ness in the Day-time, and in the Night let thy
Song

Short Occasional Prayers.

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Song be with him (*her*) and his (*her*) Prayer be with thee, the God of his (*her*) Life.

DELIVER him (*her*) from the Power of Satan, ^{1 Pet. 5. 8.} and in this Trial of his (*her*) Faith give Patience, ^{James 1. 3, 4.} that he (*she*) fret not in any wise to do Evil, but ^{Psa. 37. 8.} quietly wait to see the Salvation of God, that at ^{Lam. 3. 26.} last he (*she*) may conquer all his (*her*) Troubles, ^{Rom. 8. 37.} and be more than Conqueror thro' CHRIST that has loved him (*her*).

For a Person under Sicknefs and Bodily Diseases.

PARTICULARLY, O LORD, would we pray for thy Servant under bodily Disorder; rebuke ^{Psa. 6. 1, 2, 4.} not in thine Anger, nor chasten in thy hot Displeasure, but have Mercy upon him (*her*) return ^{--- 41. 3, 4.} and deliver his (*her*) Soul.

MAKE his (*her*) Bed in his (*her*) Sicknefs, and in due Time do thou heal him (*her*). Let him ^{Mich. 6. 9.} (*her*) hear the Rod, and him that has appointed it; and by this Visitation do thou purge Iniquity, ^{Isa. 27. 9.} and let the Fruit thereof be the Removal of Sin.

LET this remind him (*her*) that his (*her*) resting Place is not here; that he (*she*) is but a ^{Psa. 39. 12.} Stranger and Sojourner as all his (*her*) Fathers ^{--- 90. 12.} were: Teach him (*her*) therefore to number his (*her*) Days, and apply his (*her*) Heart unto Wisdom; to seek a Treasure in Heaven, for where ^{Luke 12. 33.} that is, there will the Heart be also. O that he ^{34.} (*she*) may live the Life of the Righteous, that ^{Numb. 23. 10.} his (*her*) last End may be like his.

THO' the outward Man may decay, let the inward Man be daily renewed, that these light ^{2 Cor. 4. 16,} Afflictions, which are but for a Moment, may ^{17.} work out for him (*her*) a far more exceeding and eternal Weight of Glory, that when the earthly ^{--- 5. 1.} House of this Tabernacle shall be dissolved, he (*she*) may then have an House not made with Hands, eternally in the Heavens.

For

Short Occasional Prayers

For a Child in Sickneſs and Danger.

Pſa. 28. 13. PARTICULARLY do we pray for thy poor Child
Deut. 33. 37. in Sickneſs and Diſtreſs ; forſake not the Work
Pſa. 103. 13. of thine own Hands, ſupport his (*her*) tender
Age, put under Everlaſting Arms, and as a Fa-
ther pitieth his Children, ſo pity thou him. (*her*)

Matth. 10. 30. WE truſt in thy Providence ; for if the Hairs
of our Head are numbred, and the Sparrow falls
not to the Ground without thy Will, neither can
Mark 10. 14. a little Child, for of ſuch, haſt thou declared, is
the Kingdom of God.

Job 14. 2. WHAT thou haſt cauſed to come up like a
Flower, cut not down before its Bloom, but raiſe
Pſa. 22. 30. as a Seed to ſerve thee, a Bleſſing to his (*her*)
Generation, and a Comfort to his (*her*) Friends.

YET ſhouldeſt thou remove from us the Delight
James 4. 7. of our Eyes, teach us Submiſſion to thy Will ;
Job 1. 21. thou that gaveſt, haſt a Right to take away, and
--- 9. 12. who ſhall ſay unto thee, What doſt thou ? We
1 Pet. 4. 19. commit him (*her*) to thy Keeping as to a faithful
1 Cor. 5. 5. Creator, and may his (*her*) Spirit be ſaved in the
Day of the LORD.

For a Woman with Child near the Time of her Travel.

Pſa. 46. 1. PARTICULARLY, O LORD, we pray for thy
Servant near the Time of her Travel ; be thou
Iſa. 37. 3. her Refuge, and her Strength, and preſent Help
in the Day of Trouble. When thou bringeſt to
Luke 21. 19. Birth, give her Strength to bring forth, and in
all her Pains give Patience. Let her truſt in thy
Col. 1. 11. Promise that thou wilt ſave her, and help her to
1 Tim. 2. 15. prepare for thy Protection by Faith and Charity,
by Holineſs and Sobriety, and all good Works.

LET her caſt her Burthen upon thee, who
Pſa. 55. 22. canſt ſuſtain her. Tho' Fear ſhould poſſeſs her,
--- 56. 3. and form the Sentence of Death within, yet let
2 Cor. 1. 9. her hope in God, who raiſeth the Dead, and hath
10. delivered

delivered her from Death unto this Time, and Deut. 7. 13.
 we trust will still deliver. Bless her in the Fruit
 of the Womb; let both Root and Branch be Psa. 127. 8.
 spared to glorify thee, to increase the Heritage Acts 2. 41, 47.
 of the LORD, and the Number of thy Saints on
 Earth, that our Souls may rejoice, and we may Jer. 33. 11.
 bring our Sacrifice to the House of our God,
 and in the midst of the Congregation may praise Psa. 22. 22.
 thee.

*For a Person in great Age and Declension of
 Nature.*

PARTICULARLY, O LORD, do we pray for Ecclef. 12. 1.
 thine aged Servant, on whom the evil Days are
 come, and the Years draw nigh in which there is Psa. 71. 9. 12.
 no Pleasure. Cast him (*her*) not off in the Time
 of old Age; forsake him (*her*) not when his 31. 3.
 (*her*) Strength faileth; but be thou his (*her*)
 Rock, and his (*her*) Fortrefs, the Strength of his 73. 26.
 (*her*) Heart, and his (*her*) Portion for ever.

THOU hast blessed him (*her*) with Fulness of Job 42. 17.
 Days, to gather him (*her*) like a Sheaf in its Sea- 5. 26.
 son: May he (*she*) be ripe for thy Kingdom, Rev. 14. 15.
 and daily more fitted for it.

THE nearer his (*her*) Approach to his (*her*) Ecclef. 12. 5. 8.
 Long-Home, the nearer may his (*her*) God be
 to him (*her*) shewing the Emptiness of this Heb. 1. 11.
 World and the Enjoyments thereof; for they are
 all but Vanity and Vexation of Spirit, they all Prov. 8. 18.
 perish: But at thy Right Hand, O God, are
 durable Riches and Righteousness, there are flow- Psa. 16. 11.
 ing Pleasures for evermore.

MAY these draw his (*her*) Affections above, Col. 3. 2.
 and lead him (*her*) to hope continually in thee.
 May he (*she*) know in whom he (*she*) has believ- Psa. 71. 14.
 ed, and look unto JESUS, the Author and Fi- 2 Tim. 1. 12.
 nisher of his (*her*) Faith, to enable him (*her*) to
 fight the good Fight, and with Patience to run Heb. 12. 1. 2.
 the Race that is set before him (*her*) that he (*she*) 1 Tim. 6. 12.

2 Tim. 4. 7. 8. may finish his (*her*) Course, hold out to the End,
Matth. 10. 22. and at last receive a Crown of Life.

For a young Child, or an only one in a Family.

Isa. 44. 2, 3. **POUR** out thy Spirit on our Seed, and thy Blessing on our Offspring, that what thou hast formed from the Womb may be conformed to the Image of thy Son, and be early made a Member of thy Kingdom, growing in Wisdom as well as Stature, and in Favour with God and Man.

Luke 24. 45. **OPEN** his (*her*) Understanding, teach us also to teach him (*her*) aright, to train him (*her*) in the Way he (*she*) should go, in the Nurture and Admonition of the LORD, that from a Child he (*she*) may know thy Will, and be found walking in Truth.

1 Pet. 4. 19. **WE** commit him (*her*) O LORD, to thy Care and Providence, keep him (*her*) as the Apple of thine Eye, and defend him (*her*) from all Evils, -- 91. 3, 10, 11. Dangers or Diseases, or deliver when he (*she*) -- 37. 24, 25. falleth in them.

Jer. 3. 4. **BE** thou, O GOD, the Guide of his (*her*) Youth, Psa. 73. 26. the Portion of his (*her*) Soul, and everlasting Inheritance. -- 37. 18.

For a Child, Relation, or Servant given to the vain and sinful Pleasures of Life.

Psa. 78. 8. **PARTICULARLY**, O LORD, do we pray for a Child (*Servant*) of thine, whose Heart is not aright, whose Spirit is not stedfast with thee, but followeth after lying Vanities, spending his (*her*) Money for that which is not Bread, and his (*her*) Labour for that which satisfieth not, and thus feeding on the Wind he (*she*) deceiveth his (*her*) own Soul.

Prov. 19. 3. **THO'** Foolishness has perverted his (*her*) Way, and he (*she*) be bent to backslide from thee, yet give him (*her*) not up to walk in the Ways of his (*her*) own Heart, in the Sight of his (*her*) own

own Eyes, to turn a Lover of Pleasure more Eccles. 11. 9.
than a Lover of God : But save him (*her*) from
his (*her*) Sins ; hedge up his (*her*) Way with 2 Tim. 3. 4.
Thorns ; make a Wall about him (*her*) that he
(*she*) shall not find his (*her*) Paths 'till he (*she*) Matth. 1. 21.
return to thee the God of his (*her*) Life, and the Hos. 2. 6, 7.
Giver of all his (*her*) Comforts.

O may he (*she*) be wise ; may he (*she*) con- Deut. 32. 29.
sider his (*her*) latter End, and despise the Pleasures
of Sin, which are but for a Season, and look to
the Recompence of Reward ; for what a Man Heb. 11. 25,
sowes, that he shall also reap, if to the Flesh, 26.
of the Flesh he shall reap Corruption, but if to
the Spirit, of the Spirit he shall reap Everlasting Gal. 6. 7, 8.
Life.

*For a Child, Relation, or Servant hardened in a
Course of Sin.*

PARTICULARLY would we pray for thy Child
(*Servant*) hardened by the Deceitfulness of Sin, Heb. 3. 13.
alienated from the Life of God, having turned Eph. 4. 18.
aside after Satan, and been captived by him at his 1 Tim. 5. 15.
Will. Pity him (*her*) O LORD, in the Gall of 2 Tim. 2. 26.
Bitterness, and in the Bonds of Iniquity ; for he Joel 2. 18.
(*she*) is wretched, blind and naked, yet seeth it Acts 8. 23.
not ; he (*she*) despiseth Reproof, and would have Rev. 3. 17.
none of thy Ways, but blesteth himself (*herself*) Prov. 1. 30.
with Peace, tho' he (*she*) walketh in the Imagi- Deut. 29. 19.
nation of his [*her*] own Heart, treasuring up Rom. 2. 5.
Wrath against the Day of Wrath, and the Re-
velation of thy righteous Judgments.

AWAKE to help him [*her*] O God, pull down Isa. 59. 4.
the strong Holds of Sin, and deliver him [*her*] 2 Cor. 10. 4.
from the Snares of the Devil, from a blind Mind, 2 Tim. 2. 26.
from a seared Conscience, or a Heart past feeling. Eph. 4. 18, 19.
Tho' he [*she*] has been joined to Idols, say not 1 Tim. 4. 2.
unto him [*her*] let him [*her*] alone, tho' he [*she*] Hos. 4. 17.
has been filthy, let him [*her*] not be filthy still. Rev. 22. 11.

LORD,

LORD, give him [*her*] not up, but let thy Repentings kindle together, let thy Heart turn within thee, and do thou pluck him [*her*] as a Brand from the Fire. Rebuke the Tempter, but save the Sinner. Open his [*her*] blind Eyes, and set his [*her*] Sins in Order before him [*her*] that he [*she*] may repent of his [*her*] Wickedness, smite on his [*her*] Breast, return unto thee, and cry for Mercy; then shall we rejoice in our GOD, and be thankful that our Child [*Servant*] that was lost, is found, that was dead, is alive again, and the Angels in Heaven shall praise thee.

For a Relation or Friend travelling either by Land or Sea.

BLESS and preserve thy Servant absent from his [*her*] Family; while he [*she*] travels abroad do thou protect him [*her*] keep him [*her*] from the Hands of the Violent, and the Mischiefs of the Wicked, and let no Evil befall him [*her*]; LORD, be thou with him [*her*] keep him [*her*] always in thy Way, and return him [*her*] in Safety and Peace.

If travelling by Sea, add the following Petitions.

KEEP him [*her*] from the Perils of the Sea and the great Waters, and even there let him [*her*] learn the Works of the LORD, and thy Wonders in the Deep; for thou commandest, and raisest the stormy Wind which lifteth up the Waves thereof: 'Tis thou that makest the Storm a Calm, and the Waves to be still; that savest the Soul in the Time of Danger, and dost deliver from Trouble and Distress when it calls upon thee. LORD, prosper his [*her*] Voyage, and in due time do thou bring him [*her*] again to his [*her*] desired Haven, that we may praise the LORD together, and rejoice in thy Salvation.

*For Safety in the Time of uncommon Sickneſs,
Infection and Death.*

O GOD of our Lives, and Preserver of us all, Iſa. 42. 8.
ſhew us thy Mercies, and ſave us in this calami- Neh. 9. 6.
tous Time of Sickneſs and Death. Pſa. 85. 7.

WHILE thy Judgments are in the Earth, teach Iſa. 26. 9.
us the Inhabitants thereof to learn Righteouſneſs.
In this thy Viſitation may we prepare to meet Amos 4. 12.
thee: May we take to us Words and fly unto Hof. 14. 1, 2.
the LORD; for we have fallen by our Iniquities,
and have ſinned with thy People, and ſhould we Mich. 7. 9.
bear with them thine Indignation in this Life,
may our Souls be ſaved in the Day of the LORD. 1 Cor. 5. 5.

BUT forgive us, O GOD, and forgive them; Pſa. 90. 8.
ſet not our Iniquities before thee, nor our ſecret
Sins in the Light of thy Countenance; for
ſhouldeſt thou contend with us, who could be juſt Job 9. 2, 3.
with thee, or answer thee one of a thouſand?

LORD, conſume not thy People in thine An- Pſa. 90. 7.
ger; ſweep us not off with the Beſom of De- Iſa. 14. 23.
ſtruction, but command the Deſtroying Angel to 1 Chr. 21. 27.
ſheath up the Sword, and be thou reconciled to us, Hab. 3. 18.
that we may joy in thee, the GOD of our Salvati- Iſa. 38. 19.
on, and the Living, the Living ſhall praiſe thee.

*For Safety in the Time of violent Thunder and
Lightning, Storm or Tempeſt.*

O LORD our GOD, in whoſe Hands is the Soul Job 12. 10.
of every living Thing, and the Breath of all
Mankind; at whoſe Anger we are ſoon conſu- Pſa. 90. 7.
med or cruſhed into nothing, for at thy Wrath 2 Sam. 22. 8.
the Earth trembles, at thy Reproof the Heavens
are aſtoniſhed: Who can withſtand thy Power Job 26. 11.
and Might, who haſt Fire and Hail, Snow and 2 Chr. 20. 6.
Vapour, and ſtormy Winds to fulfill thy Word,
and execute thy Commands upon us? Pſa. 148. 8.

WHEN thy Terrours ſurround us, and our Job 18. 11.
Fears ſurprize us becauſe of our Sins, where can

F

we

Isa. 33. 14. we fly from thy Presence? Should we run to the
 Psa. 139. 7. 12. Holes of the Rocks, or to the Caves of the
 Earth, these conceal us not; for Darkness itself
 Isa. 2. 19. cannot hide from thee, and before thee Destruction
 Job 26. 6. hath no Covering.

YET, O LORD, let not our Fears destroy our
 Mat. 14. 30, Faith, nor the Terrours of thy Majesty drive us
 31. from thee; for thine Eyes are on such as hope in
 Job 37. 22. thy Mercy, to deliver their Souls from Death.
 Psa. 33. 18. 20. Therefore, O GOD, will we fly unto thee to save
 --- 143. 9. us, we will humble ourselves in thy Sight: Be-
 James 4. 10. hold us thro' thy Son, hear us in Distress for his
 Psa. 107. 28. sake, and deliver us when we cry unto thee.

MAKE us not as Sodom, set us not as Gomor-
 Hof. 11. 8. rah, tho' we have sinned against greater Light,
 Matth. 11. 21, and greater Love than they. We have been but
 25, 30. unprofitable Servants, Cumberers of the Ground,
 Luke 13. 7, 9. and thou mightest justly cut us down and destroy
 Psa. 39. 13. us without further Patience; but spare us, good
 Psa. 101. 1. LORD, that we may sing of thy Mercies and thy
 1 Cor. 15. 34. Judgments, that we may awake to our Duty,
 Psa. 4. 4. stand in Awe and sin no more.

*For Safety in Times of Persecution, Riots, or
 National Confusions.*

PARTICULARLY in this Time of publick Con-
 Rom. 15. 33. fusion and Wrath, O GOD of Peace, appear
 Psa. 65. 7. amongst us: Do thou still the Tumult of the
 --- 29. 11. People; send us thy Peace, and redeem thine Is-
 --- 25. 7. rael out of all its Troubles, that the Rod of the
 --- 125. 3. Wicked rest not on the Lot of the Righteous, to
 injure them that seek no Wrong.

O that the Time was come, LORD hasten it,
 when the Wolf shall dwell with the Lamb, and the
 Isa. 11. 6, 9. Leopard shall lie down with the Kid, when nothing
 shall hurt or destroy in thine holy Mountain.

YET while the Lusts of the Flesh, the Pride
 James 4. 1, 5, and Envy of Men prevail, to thee will we fly,
 6. for thou art our Refuge and Strength, thou art
 Psa. 46. 1. our present Help.

DELI-

Short Occasional Prayers.

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DELIVER US, O GOD, from all our Enemies, Psa. 59. 1, 2.
defend us from those that rise up against us, from
the Workers of Iniquity, and from bloody Men ; --- 3. 4, 5.
tho' they gather together, and lay wait for our
Souls, awake, O LORD of Hosts, and do thou Job 5. 12.
save us : disappoint the Devices of the Crafty, Psa. 33. 10.
and bring their Counsels to nought ; let their
Wrath praise thee, and the Remainder thereof --- 76. 10.
do thou restrain. O let us not fall into the Hands 2 Sam. 24. 14.
of Man, but into thy Hands alone, whose Mer-
cies are great, and whose tender Compassions are Psa. 145. 9.
over all thy Works. Hear us, O GOD, for thy
Son's sake, and in the Covert of thy Wings will --- 61. 4.
we trust.

For Rain in Time of Drought.

MORE particularly, LORD, in thy Mercy look Jer. 12. 4.
down at this Time on our droughty Land which
mourneth to thee. Open the Treasures of Hea- Deut. 28. 12.
ven, and bless the Labour of our Hands, for thou
alone canst help us, who givest the Rain on the Job 5. 10.
Earth, who sendest the Waters on the Fields,
who makest the Grass to grow for the Cattle, and Psa. 104. 14.
the Herbs for the Service of Man.

WE acknowledge thy Name, O LORD, and 1 Kings, 8.
confess we have sinned, and provoked thee ; but 35, 36.
hear thou the Prayers of thy Servants, forgive our
Sins, and reserve unto us the appointed Harvest. Jer. 5. 24.

MAKE not the Heavens as Brass, nor the Earth Deut. 28. 23,
as Iron, nor the Rain of our Land as Powder 24.
and Dust, but send us thy Blessings, give us thy Ezek. 34. 36.
Showers in Season, and satisfy thy Creatures when Psa. 145. 16.
they cry unto thee.

For dry Weather in Times of excessive Rains.

IN Mercy, O LORD, look down on our Land
in this unseasonable Weather, visit us not with Gen. 7. 11.
thy Judgments, break not up the Deep in thine --- 9. 11.
Anger, nor destroy the Earth by thy Floods,

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Prov. 28. 3. nor send us thy sweeping Rains to cut off the Comforts of Life.

Job 38. 37. Who can stay the Bottles of Heaven? Who
Gen. 7. 11. can close the Windows thereof but thyself, who
Job 26. 8. alone dost open them? 'Tis thou that bindest
--- 37. 16. up the Waters in the Clouds, that the Clouds rend
Psa. 78. 23. not under them: these, O LORD, are thy Won-
Isa. 5. 6. ders, and they wait thy Command: But punish
Gen. 6. 5. us not in thy Wrath, tho' our Wickedness has
been great upon Earth.

Isa. 50. 3. CLOTHE not the Heavens any longer with
Job 36. 32. Darknes, forbid not thy Light to shine, but
Psa. 65. 1, 2. crown the Year with thy Goodness; let thy Paths
--- 11. 13. drop Fatness, that our Pastures may be covered
with Flocks, our Vallies with Corn, and thy Crea-
tures may rejoice and praise thee.

For Success against our Enemies in Time of War.

2 Chr. 29. 11, 12. O GOD, who reignest over all, and in whose
Psa. 31. 2. Hand is Power and Might, to whom alone be-
1 Chr. 32. 8. long Glory and Victory; in this Time of War
1 Sam. 11, 13. we call upon Thee for Help; continue still our
Rock and Defence, who hast hitherto fought our
Battles, and wrought our Salvation for us.

1 Chr. 5. 20. WE put our Trust in thee; let us not fear what
Psa. 118. 6. Man can do unto us; for vain is the Arm of
2 Chr. 32. 7. Flesh, or the Multitude of Hosts when thou our
Psa. 33. 16. GOD art with us.

Psa. 60. 10. LEAD forth our Armies, teach their Hands to
--- 18. 34, 39. war, and gird them with Strength in the Day of
Isa. 33. 37. Battle: But dispirit our Enemies, make them as
Psa. 18. 4, 2. the Grass of the Field, or as the Dust before the
--- 40. 14. Wind, may they fly and be ashamed, and be con-
founded together that have fought our Hurt.

Psa. 44. 13. LORD, let us not become a Reproach to our
--- 79. 8, 9. Neighbours, a Scorn and Derision to them that
are about us; remember not against us our former
Iniquities, nor our Sins by which we have offended
thee; but let thy tender Mercies prevent us, and
deliver us still for the Glory of thy Name. *A*



A Prayer for the Sick in Time of Danger.

In *dangerous Sicknes or Diseases*, Persons being generally weakned and depressed in their Spirits, the *Religious Offices* used with them should have proper *Brevity*. The *Petitions* formed for them should be principally fixed on the *Promises of God*, and those *beneficial Intentions* he has declared as the *Ends* of such Visitations: That they may be led to acknowledge *God's Justice* in his Proceedings with them, as well as to *hope* and *trust* in his *Mercy*, and to resign themselves to his *Divine Will*.

O FATHER of Mercies, and GOD of all Comfort, who art a Refuge in a Time of Trouble, who deliverest the Needy when he crieth, and him that hath no Helper.

WHO art gracious, slow to Anger, and wilt not always chide, nor keep thine Anger for ever. Thou dealest not with us after our Sins, nor rewardest us according to our Iniquities; for as the Heaven is above the Earth, so great is thy Mercy to them that fear thee; and as far as the East is from the West, so far wilt thou remove their Transgressions.

THOU knowest our Frame, and remembrest that we are but Dust, that our Days are as Grass, and as the Flower of the Field, which the Wind passeth over, and is gone. But thy Mercy, O LORD, is from Everlasting to Everlasting, and thy Righteousness to the Children of Men.

BUT thou art a Holy GOD, of purer Eyes than to behold Evil, and can'st not look on Iniquity. All thy Commandments are holy, just, and good, therefore when we transgress them,

thou

2 Cor. 1. 3.

Psa. 9. 9.

--- 72. 12.

Psa. 103. 8. 9.

— 10.

— 11.

— 12.

— 14.

— 15.

— 16.

— 17.

Hab. 1. 12. 13.

Rom. 7. 12.

Psa. 89. 30.

31. 32. 33.

A Prayer for the Sick.

Ezek. 20. 37. thou wilt afflict us, thou wilt rebuke us for our Iniquities, and make us pass under thy Rod.

BUT for this shall a living Man complain? A Man for the Punishment of his Sins? We confess we are vile, what shall we answer thee? Just and true are thy Ways, O King of Saints! O let us search and try our Ways, and turn unto thee our God: Let us humble ourselves before thee, and lay our Hands on our Mouths, and our Mouths in the Dust, and patiently bear thine Indignation because we have sinned.

YET, LORD, in our Afflictions will we look up unto thee, that thou may'st save us; for 'tis thou that healest all our Diseases, and hast promised that the Prayer of Faith shall save the Sick, and hast exhorted us to pray for one another that we may be healed, and we here meet on thy Promise, and hope in thy Word, that thou wilt in Mercy hear our Prayers for thy Servant in Distress, who also desires to join with us.

TEACH him (*her*) in this Day of Trouble to call upon thee, for thou hearest the Cry of the Afflicted. Let him (*her*) hear the Rod, and him that hath appointed it; for Affliction cometh not from the Dust, nor doth Trouble spring from the Ground, but 'tis thou that makest sore, and bindest up, 'tis thou that woundest, and thy Hands make whole.

LET him (*her*) not despise the chastening of the LORD, nor faint when thou rebukest, but remember that those thou lovest, thou chastisest, and scourgest every Son thou receivest, and tho' this for the present be not joyous, but grievous, yet it yieldeth the peaceable Fruits of Righteousness; for Tribulation worketh Patience, and Patience Experience, and Experience Hope, and Hope maketh not ashamed.

WE pray that his (*her*) Faith fail not, and that he (*she*) murmur not against thee, but humble himself

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himself (*herself*) under thy mighty Hand, that in due time thou may'st exalt him (*her*); for shall he (*she*) receive Good at the Hands of GOD, and shall he (*she*) receive not Evil? Is it not for his (*her*) own Good that thou reprovest him (*her*)? For can Man be profitable to the Almighty, or is it Gain to thee that we make our Ways perfect? LORD by this Visitation do thou teach him (*her*) thy Ways, and what he (*she*) seeth not, teach thou him (*her*) that he (*she*) offend no more.

AND tho' Man that is born of a Woman is but of few Days, and full of Trouble, yet let this be the Comfort of thy Servant, that no Punishment or Temptation has befallen him (*her*), but what is common to Men, and that GOD is faithful, who will not suffer such as trust in him to be tempted above what they are able to bear.

LET him (*her*) remember he (*she*) hath a Merciful High Priest above making Reconciliation for Sinners, one that can be touched with a feeling of his (*her*) Infirmities, that has himself been tempted like as we, and has called us with Boldness to the Throne of Grace, that we may obtain Mercy, and Help in the Time of Need.

O Blessed and Merciful GOD, the Father of our LORD JESUS CHRIST, who dost comfort us in all our Tribulation, hear these our Prayers for thy Servant, and thro' the Merits of thy Son let thy Consolations abound to him (*her*).

O Exalted, but most Gracious MEDIATOR, who gavest thyself a Ransom for all, do thou hear us. Thou healedst those that came to thee upon Earth, and thine Arm is not shortned now that thou canst not save, for all Power is given unto thee both in Heaven, and in Earth; hear us for thy Name's Sake, and make Intercession for him (*her*).

O HOLY SPIRIT of GOD, who helpest our Infirmities, teach us at this Time to offer the effectual

A Prayer for the Sick.

James 5. 15, tual fervent Prayer of the Righteous, which
16. availeth much.

O GOD, the Preserver of Man, behold thy
Job. 7. 20. Servant, and look down on his [*her*] Affliction
Psa. 25. 18. and Pain, and forgive all his [*her*] Sins, restore
him [*her*] a Blessing to his [*her*] Relations, and
--- 116. 8, 9, to the House of GOD ; and for the Time to
17. come, let him [*her*] walk before thee, and sing
Jer. 32. 40. forth thy Praise in the Land of the Living ; and
let him [*her*] never depart from thee.

YET, LORD, if it be not consistent with thy
Mat. 26. 42. Will to restore his (*her*) Life, thou knowest what
Heb. 9. 27. is best for him (*her*) and best for us. Thou hast
Job 14. 5. appointed all Men once to die, and if thou hast
James 4. 5. determin'd his (*her*) Days, and fixed his (*her*)
Jer. 32. 40. Bounds that he (*she*) cannot pass, give a Spirit of
Resignation to thy Will, for to be with CHRIST,
is far better than the Enjoyments of Life.

HE (*she*) is not his (*her*) own, but thine :
1 Cor. 6. 19, Thou madest him (*her*) for thy Glory ; thou hast
20. bought him (*her*) with a Price, with the precious
Isa. 43. 7. Blood of thy Son ; thou hast prepared an Inhe-
ritance for him (*her*) if he (*she*) believes in thee.
1 Pet. 1. 19. O hide not thy Face, but strengthen his (*her*)
Eph. 1. 14. Faith, and give him (*her*) thy Spirit as an Ear-
nest of this Inheritance, and let his (*her*) End be
Psa. 27. 9. Peace. While he (*she*) lives, let him [*her*] live
--- 37. 37, to the LORD ; when he [*she*] dies, let him [*her*]
Rom. 14. 8. die unto thee ; whether living or dying, let him
[*her*] be thine.

WE now, O GOD, commit him (*her*) and our
selves into thy Hands, who art the very GOD of
1 Thess. 5. Peace, and pray that thou would'st preserve us
23, 28. all blameless in Spirit, Soul and Body, unto the
Coming of our LORD JESUS, and let his Grace
be with us for ever. *Amen.*



A Preparatory Office for the Lord's Supper.

Such *Persons* who have accepted the *Covenant of Grace* and *Salvation* offer'd in *JESUS CHRIST*, and have been *baptized* into the *Faith* thereof, declaring themselves thereby *Christians* or *Followers of Him*, according to the *Rules of his Gospel*, and are a-new preparing to confirm their *Engagements* in this *Faith* by the *Blood of the Covenant*, in partaking of his *Holy Supper*; these may usefully read and consider the following *Parts of Scripture*, as a *Help* to the *Duty of Self-Examination* required by *St. PAUL*, as a *Pre-requisite* to this *Undertaking*, *1 Cor. xi. 28.* By which they may see what they *ought to be*, and *must be*, if ever they expect any *saving Benefits* by the *Profession* they make; for to be *Members of his Body*, to be *ingrafted* into Him, is to *live* in Him, and to Him, and by this *Union* to derive from Him such *spiritual Influence* as shall distinguish them from *worldly carnal Men*, so that by their *Fruits* we may know them: For some there are, that have a *Name to live*, but are *dead*, that profess, but do not possess the *Grace*, or *Spirit of God*, which the following *Texts* may help the honest sincere *Enquirer* to discover.

FOR I have received of the Lord, that which also I delivered *1 Cor. 11. 23.*
unto you, that the Lord Jesus, the same Night in which he
was betrayed, took Bread, and when he had given thanks, he
broke it, and said, Take, eat, this is my Body, which is broken
for you; this do in remembrance of me.

—24.

After the same Manner also he took the Cup, when he had sup-
ped, saying, This Cup is the New Testament in my Blood; This do
ye, as oft as ye drink it, in Remembrance of me. For as often as
ye eat this Bread, and drink this Cup, ye do shew the Lord's Death
'till he come.

—25.

—26.

Wherefore whosoever shall eat this Bread, and drink this Cup
of the Lord unworthily, shall be guilty of the Body and Blood of
the Lord.

—27.

But let a Man examine himself, and so let him eat of that
Bread, and drink of that Cup. For he that eateth and drinketh
unworthily, eateth and drinketh Damnation, or Judgment to him-
self, not discerning the Lord's Body.

—28.

—29.

- 1 Cor. 11. 30. For this Cause many are weak and sickly among you, and many sleep.
- 31. But if we judge ourselves, we should not be judged.
- Matth. 22. 2. The Kingdom of Heaven is like unto a certain King, which made a Marriage for his Son, and he sent forth his Servants to call those that were bidden to the Wedding, and they would not come.
- 3. Again he sent forth other Servants, saying, Tell them which are bidden, behold, I have prepared my Dinner, my Oxen and my Fatlings are killed, and all Things are ready; come unto the Marriage.
- 4. But they made light of it, and went their ways, one to his Farm, another to his Merchandize: And the Remnant took his Servants, and intreated them spitefully, and slew them. But when the King heard thereof, he was wroth, and sent forth his Armies, and destroyed those Murderers, and burnt up their City.
- 5. Then saith he to his Servants, the Wedding is ready, but they which were bidden were not worthy. Go ye therefore into the Highways, and as many as ye shall find, bid to the Marriage. So those
- 6. Servants went out into the Highways and gathered together all, as many as they found, both bad and good; and the Wedding was furnished with Guests.
- 7. And when the King came in to see the Guests, he saw there a Man which had not on a Wedding Garment: And he saith unto him, Friend, how camest thou in hither, not having a Wedding Garment? And he was speechless.
- 8. Then said the King to the Servants, Bind him hand and foot, take him away, and cast him into outer Darkness; where shall be weeping and gnashing of Teeth. For many are called, but few are chosen.
- 9. Examine yourselves whether ye be in the Faith; prove yourselves, know ye not your own selves, how that Jesus Christ is in you, except ye be Reprobates.
- 2 Cor. 13. 5.
- Rom. 8. 10. If Christ be in you, the Body is dead because of Sin, but the Spirit is alive because of Righteousness. They that are after the
- 5. Flesh, do mind the Things of the Flesh, but they that are after the Spirit, the Things of the Spirit.
- 2 Cor. 3. 17. If any Man be in Christ, he is a new Creature; old Things are past away, behold, all Things are become new.
- John 1. 12. To as many as received Christ, gave he Power to become the Sons of God. As many as are led by the Spirit of God, they are the
- Rom. 8. 14. Sons of God, and have received the Spirit of Adoption, whereby they cry Abba Father, the Spirit itself bearing Witness with their
- 15. Spirits that they are the Children of God. Compare this with 1 John, 3. 19, 20, 21.
- 16. Whosoever is born of God, overcometh the World; and this is the Victor, that overcometh the World, even our Faith. What doth it profit, th' a Man say he hath Faith, and hath not Works? Can Faith save him? Wilt thou know, O vain Man, that Faith without Works is dead?
- 1 John 5. 4.
- James 2. 14.
- 20.

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If any Man hath not the Spirit of Christ, he is none of his. Rom. 8. 7.
The carnal Mind is Enmity against God; for it is not subject to the —8.
Law of God, neither indeed can be. So then they that are in the —9.
Flesh cannot please God.

For the Works of the Flesh are manifest, which are these, Gal. 5. 19.
Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, Witch- —20.
craft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, —21.
Heresies, Envyings, Murthers, Drunkenness, Revellings, and such
like: Of the which they that do such things, shall not inherit the
Kingdom of Heaven. See also James 4. 1, 2, 3, 4.

But the Fruit of the Spirit is Love, Joy, Peace, Long-suffer- —22.
ing, Gentleness, Goodness, Faith, Meekness, Temperance, against —23.
such there is no Law. And they that are in Christ, have cruci- —24.
fied the Flesh, with the Affections and Lusts. See also James 3.
17, 18.

We know that we have passed from Death unto Life, because 1 John 3. 14.
we love the Brethren; for whosoever hateth his Brother, is a —15.
Murderer, and abideth in Death.

Tho' I speak with the Tongues of Men and of Angels, and have 1 Cor. 13. 1.
not Charity, I am become as sounding Brass, or a tinkling Cym- —2.
bal. Tho' I have the Gift of Prophecy, and understand all Myste- —3.
ries, and all Knowledge: Tho' I have all Faith: Tho' I bestow
all my Goods to feed the Poor, and give my Body to be burned, and
have not Charity (i.e. Benevolence, Kindness, and compassio-
nate Behaviour to our Neighbour) it profiteth me nothing. See
this Christian Virtue described in Verse the 4th, 5th, 6th, 7th,
8th, and Verse the last, Now abideth Faith, Hope and Charity,
the greatest of these is Charity.

Whosoever hath this World's Good, and seeth his Brother hath 1 John, 3. 17.
Need, and shutteth up his Bowels of Compassion from him, how
dwelleth the Love of God in him?

If thou bringest thy Gift to the Altar, and there remembrest Matth. 5. 23.
that thy Brother hath ought against thee; leave there thy Gift
before the Altar, and go thy Way, first be reconciled to thy Bro-
ther, then come and offer thy Gift.

To what Purpose is the Multitude of your Sacrifices unto me?
saieth the Lord. When ye come to appear before me, who hath re- Isa. 1. 11, 12.
quired this at your Hand to tread my Courts?

Bring no more vain Oblations. 'Tis Iniquity, even the solemn —13.
Meeting. Your appointed Feasts my Soul hateth; they trouble me, —14.
I am weary to bear them.

When ye spread forth your Hands, I will hide mine Eyes from —15.
you: Yea, when ye make many Prayers, I will not hear; for your
Hands are full of Blood.

Wash ye, make you clean, put away the Evil of your Doings —16.
from before mine Eyes, cease to do Evil, learn to do Well, seek —17.
Judgment, relieve the Oppressed, judge the Fatherless, and plead
the Cause of the Widow.

- Matth. 17. 21. 'Tis not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doth the Will of my Father which is in Heaven.
- 25. 41. Then shall the King say unto them on his Left Hand, Depart from me, ye cursed, into everlasting Fire; for I was an hungred, and ye gave me no Meat: I was thirsty, and ye gave me no Drink:
- 42. I was a Stranger, and ye took me not in: Naked, and ye clothed me not: Sick, and in Prison, and ye visited me not.
- 43. Then shall they also answer, Lord, when saw we thee an hungred, or a thirst, or a Stranger, or naked, or sick, or in Prison, and did not minister unto thee?
- 44. Then shall he answer them, Verily, verily, I say unto you, inasmuch as ye did it not unto the least of these my Brethren, ye did it not unto me.
- Psa 50. 16. To the Wicked God saith, What hast thou to do to declare my Statutes, or that thou shouldst take my Covenant in thy Mouth?
- 17. seeing thou hatest Instruction, and castest my Words behind thee.
- Psa. 1. 1, 2. Blessed is the Man whose Delight is in the Law of the Lord, and who meditates therein Day and Night.
- 119. 11. Thy Word have I hid in my Heart, that I might not sin against thee.
- John 10. 4, 5, 27. My Sheep hear, and know my Voice, and follow me; but a Stranger they will not follow.
- 1 John, 2, 3. Hereby we know that we know him, if we keep his Commandments. But he that saith, I know him, and keepeth not his Commandments, is a Liar, and the Truth is not in him.
- 4. When ye have done all those Things which are commanded you, say, We are unprofitable Servants; we have done that which was our Duty to do. But no Man is justified by the Law in the Sight of God; for 'tis written, Cursed is every one that continueth not in all Things which are written in the Book of the Law to do them. Yet there is not a just Man upon Earth that sinneth not.
- Luke 17. 10. Christ has redeemed us from the Curse of the Law, and he is the
- Gal. 3. 10. End of the Law for Righteousness to every one that believeth.
- 11. 13. All have sinned, and come short of the Glory of God. But God commandeth all Men every where to repent; and whosoever confesseth and forsaketh his Sins, shall find Mercy. And Jesus said to the adulterous Woman, Neither do I condemn thee; go thy way, and sin no more. Let him that stole, steal no more.
- 1 Kings, 8. 46. As MOSES lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him, should not perish, but have eternal Life.
- Ecclef. 7. 20. Christ has redeemed us from the Curse of the Law, and he is the
- Rom. 10. 4. End of the Law for Righteousness to every one that believeth.
- Rom. 3. 23. All have sinned, and come short of the Glory of God. But God commandeth all Men every where to repent; and whosoever confesseth and forsaketh his Sins, shall find Mercy. And Jesus said to the adulterous Woman, Neither do I condemn thee; go thy way, and sin no more. Let him that stole, steal no more.
- Acts 17. 30. As MOSES lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him, should not perish, but have eternal Life.
- Prov. 28. 13. seth and forsaketh his Sins, shall find Mercy. And Jesus said to the adulterous Woman, Neither do I condemn thee; go thy way, and sin no more. Let him that stole, steal no more.
- John 8. 11. As MOSES lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him, should not perish, but have eternal Life.
- Eph. 4. 28. seth and forsaketh his Sins, shall find Mercy. And Jesus said to the adulterous Woman, Neither do I condemn thee; go thy way, and sin no more. Let him that stole, steal no more.
- John 3. 14. As MOSES lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him, should not perish, but have eternal Life.
- 15. If any Man sin, he hath an Advocate with the Father, Jesus Christ the Righteous; and he is the Propitiation for our Sins, and not for ours only, but also for the Sins of the whole World.
- 1 John, 2. 1. His Blood cleanseth from all Sin, except the Sin against the Holy Ghost.
- 2. His Blood cleanseth from all Sin, except the Sin against the Holy Ghost.
- 1 John, 1, 7. His Blood cleanseth from all Sin, except the Sin against the Holy Ghost.

Where-

For the Lord's Supper.

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Wherefore I say unto you, All manner of Sin and Blasphemy Matth. 12. 31. *shall be forgiven unto Men, but the Sin against the Holy Ghost.*

Whosoever speaketh Evil against the Holy Ghost, it shall not be forgiven him, neither in this World, nor in the World to come.

—32.

What this Sin of speaking Evil against the Holy Ghost was, is explained by St. MARK, Chap. 3. Verse 28, 30. *Because they said he had an unclean Spirit, i.e. they charged the Works done by the Holy Spirit of God, as Works done by the Devil.* Luke 3. 22, 28. St. PAUL cautioning the Hebrews against this unpardonable Sin, describes it as an obstinate wilful Apostacy from the Faith of Christ, after the real Belief, and Profession of it.

For, says the Apostle, *'Tis impossible for those that were once* Heb. 6. 4. *enlightned, and have tasted of the Heavenly Gift, and were made Partakers of the Holy Ghost, and have tasted the good Word of God, and the Powers of the World to come; if they should fall away, to renew them again unto Repentance; seeing they crucify to themselves the Son of God afresh, and put him to open Shame.*

—5.

—6.

Hold fast the Profession of your Faith without wavering, not forsaking the assembling of yourselves together; (i.e. the Church of God, or the publick Means of Grace) as the Manner of some is: For if we sin wilfully, i.e. this Sin of Apostacy, or drawing back from Christ, as expressed in the 28th and 29th Verses, there remains no more Sacrifice for Sin, for if he that despised Moses's Law, died without Mercy, (i.e. had no Mercy shewn him, but was put to Death for his open Blasphemy, or Apostacy, if convicted) under two or three Witnesses: Of how much soever Punishment, suppose ye shall be thought worthy, who is guilty of the like wilful Apostacy, or obstinate Blasphemy against the Law of Christ, which he hath once believed and received, but now hath trodden under foot the Son of God, and hath counted the Blood of the Covenant, wherewith he was sanctified, an unholy Thing, and hath done despite to the Spirit of Grace.

Heb. 10. 23.

—25.

—26.

—28.

—29.

Wherefore let him that thinketh he standeth, take heed lest he fall. 1 Cor. 10. 12.

Watch and pray that ye enter not into Temptation. Matth. 26. 41.

Quench not the Spirit. Walk in the Spirit. 1 Theff. 5. 19. Gal. 3. 16.

Exhort one another daily while it is called, To-day; lest any of you be hardned thro' the Deceitfulness of Sin. For we are made Partakers of Christ, if we hold the Beginning of our Confidence stedfast unto the End. Heb. 3. 13.

—14.

Wherefore, Brethren, give Diligence to make your Calling and Election sure; for if ye do these Things, ye shall never fall. 2 Pet. 1. 10.

And to him that overcometh, the same shall be clothed in white Raiment; and I will not blot out his Name out of the Book of Life, but will confess his Name before my Father, and before his Angels. Rev. 3. 5.

But whosoever shall be ashamed of me, and of my Words in this adulterous and sinful Generation, of him also shall the Son of Man be ashamed when he cometh in the Glory of his Father, and with the holy Angels. Mark 8. 38.



*A PRAYER for the Meditation
and Use of a Communicant pre-
paring to receive the Lord's Supper.*

PREFACE, or ADDRESS.

Isa. 57. 15.

Psa. 104. 1.

Exod. 15. 11.

Deut. 10. 14.

John 1. 3.

Heb. 1. 10.

Col. 1. 16, 17.

Eph. 3. 12.

Matth. 3. 17.

Acts 2. 33, 34,
36.

—5. 31.

John 14. 6.

—6. 37.

Acts 4. 12.

Heb. 10. 2.

—11.

—14.



ALMIGHTY GOD, the High and Lofty One, that inhabitest Eternity, who art clothed with Honour and Majesty, Glorious in Holiness, Fearful in Praises, doing Wonders.

THE Heaven of Heavens is thine, the Earth, the Sea, and all that is therein; even these hast thou made by thy Son CHRIST JESUS, by whom, and for whom were all Things created, whether visible or invisible, and by whom they all consist, and through whom also thou hast given to Mankind Boldness and Access with Confidence to approach unto thee.

THROUGH Him, O GOD, look down upon upon me; for in Him thou art well pleased, whom thou hast exalted to thy Right Hand to be both LORD and CHRIST, a PRINCE and SAVIOUR to thy People.

O Blessed JESUS, who art the Way, the Truth, and the Life, who hast promised thou wilt in no wise cast out such as come unto thee; I here come unto thee, do thou accept me, for there is no Name under Heaven by which I can be saved, but that of thine; nor is there any Sacrifice that can take away Sin, can purge the Conscience, and make me acceptable to God, but that of thy Body and Blood, by the offering up of which thou

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thou hast for ever perfected those that are sanctified.

AND as no Man can come unto thee, except John 6. 44.
the FATHER draw him, draw thou me, O GOD,
by thy HOLY SPIRIT, that Spirit of thine, which 1 Cor. 2. 7,
searcheth all Things, even the deep Things of
GOD; by Him reveal to my Soul the Mysteries —10,
of thy Kingdom, and my Redemption, for the —11.
Things of GOD, knoweth no Man, but the SPI-
RIT of GOD.

O may this DIVINE SPIRIT descend upon me, 2 Cor. 3. 15.
enlighten me, and remove the Veil from my
Heart; that I may see myself wretched and mi- Rev. 3. 17.
serable, poor, blind and naked; that I may see --- 5. 12.
the Riches and Fulness of CHRIST, and take hold Col. 1. 19.
of Him; that while I meditate, the Fire may Isa. 64. 7.
burn, and while I reflect on my Sins, I may look Psa. 39. 3.
upon Him, whom they have pierced, and mourn John 19. 37.
bitterly.

C O N F E S S I O N.

C O N S C I O U S of my Guilt, O GOD, will I pro- Psa. 32. 5.
strate myself before thee, and confess my ---19. 12.
Sins, even the secret Sins of my Heart; for what Heb. 4. 13.
the World sees not, that thou knowest, who wilt Eccles. 12. 14.
bring every secret Thing into Judgment, whether
it be good, or whether it be evil.

MISERABLE, O GOD, is my State, who am Psa. 51. 5.
born in Sin, and of the Flesh, in which dwelleth Rom. 7. 18,
no good Thing; but the Law of Sin and Death. 23, 24, 25.

VILE I am, and laden with Iniquities: I have Lam. 1. 11.
so corrupted myself, that my Spots are not the Isa. 1. 4.
Spots of thy Children, having disobeyed thy Deut. 32. 5.
Counsels, and despised Reproof, walking sensual Prov. 1. 30.
without the Spirit, and forgetting thee Days Jude 19.
without Number. Jer. 2. 32.

T H O' I have taken thee for my GOD, yet other Isa. 26. 13.
Lords have had Dominion over me, and I have Tit. 3. 3.
served divers Lusts.

Here

A Preparatory Office

Here may be particularly confessed, as the Sinner is conscious of Guilt, the *Sins of Adultery, Fornication, Uncleannefs, Lasciviousnefs, Covetousnefs which is Idolatry, Drunkennefs, Envy, Hatred, Malice*, or any other Sins which corrupt the Mind, and draw the Heart from the Fear of God, and the Love of him, and his People.

Psa. 78. 37. AND thus have I broken my Vows, and have not been stedfast in thy Covenant.

As I have been devoted to thee, so should I
 1 Cor. 6. 19, 20. have lived to thee, and have taken heed to my Ways that I sinned not with my Tongue, and should have kept my Mouth as with a Bridle, while the Wicked was before me, yet has my
 Psa. 39. 1. Conversation been vain and corrupt, without the
 Eph. 4. 29. Use of Edifying, and my Lips testify against me.
 Job 15. 6.

Here, as Guilt arises, may be particularly confessed the *Sins of Conversation*, whereby the Sinner has made himself a publick Example, and Encourager of prophane *Swearing, Cursing, Lying, Foolish-Jesting, Evil-speaking, Tale-bearing, Back-biting, Slander, &c.*

LORD, how little have I considered why thou
 Luke 12. 19. hast sent me into this World? That 'tis not to take mine Ease in carnal Pleasures, to eat, to
 1 Cor. 10. 7. drink and rise up to Play. Thou hast planted me in thy Vineyard, and expectest Fruit; thou
 Isa. 5. 1, 2. hast made me Servant over many *Talents*, and expectest Increase. What *Abilities*, and *Opportunities* hast thou given me of doing good to my own
 Matth. 25. 14, 15, 20, 21, 25. Soul, and the Souls of others; but how unfaithfully have I hid, or abused them?

MANY *Sabbaths* and *Ordinances* have I neglected to the spiritual Uses thou hast given them, and
 Ezek. 20. 12, 13, 16. have only with Form sate with thy People, and
 Mal. 3. 7. with my Mouth only have I shewn thee Love,
 Ezek. 33. 31. while my Heart was wandering from thee.

MANY *Weeks, Months* and *Years* have passed
 Rom. 14. 7, 8. through the Course of my Life, but of how little Use to my Soul, or Glory to my God? What
 Time

Time have I wasted in Sport and Vanity, rejoicing in Things of naught? What in meer Idleness and Stupidity? saying with the Sluggard, yet a little Sleep, a little Slumber, a little folding of the Hands to Sleep; tho' I have known my Life but a Vapour, and my Days but few and evil; that this is the accepted Time, and this alone the Day of Salvation?

BUT how little of this *precious Time* has been spent in reading thy Word, and meditating thereon, in Fasting and Prayer, in examining mine Heart, and the Evidences within me that I am thine, and that CHRIST dwelleth in me? Does not Conscience accuse me of being both a wicked and slothful Servant? Had'st thou called me away in this careless Slumber, might not my Case have been as with the *foolish Virgins*, who idled away Time, had their Graces to get, and had the Door of Heaven shut up against them?

THOU hast given me of the good Things of this Life above many of thy People; but hath not my wicked Heart often made them grow into Thorns, and Snares to me? Hath not my worldly Cares about them, or my carnal Pleasures in them choaked up the good Seed of thy Word, which should have grown up in the Use of them, and have caused them to have produced good Fruit unto thee, and thy People?

FREELY have I received of thee, but freely have I not given, nor ministred to others, as a Steward of the manifold Grace of GOD; nor followed the Example thou hast shewn me, of going about doing Good.

THOU hast required that my Light so shine before Men, that they seeing my good Works may glorify thee, who art in Heaven; but what are the Works of Faith, the Labours of Love that I have shewn, either towards thee my GOD, or towards *Man*? How little have I adorned the

A Preparatory Office

Gospel of CHRIST, and how little Praise have I brought to thy Name?

Luke 18. 13. LORD, while I thus reflect on my *Barrenness*, *Poverty* and *Neglect*, with Confusion of Face may I look down, and with the *Publican* smite on my Breast, and say, *God be merciful to me a Sinner.*

Eph. 5. 14. BUT awake O my Soul, awake thou that sleepest, and rise from the Death of Sin, that CHRIST may give thee Life. Fly to the Rock that is higher than thee; to the Lamb of GOD, which taketh away the Sins of the World, whose Blood cleanseth from all Sins.

Psa. 40. 12. ARE they in Number as the Hairs of my Head,
— 139. 18. or as the Sands on the Sea-shore, they exceed not the Mercies of GOD, through the Merits of this Blood? Are they as Scarlet, this can make them as white as Snow; or red like Crimson, this can make them as Wool? O the exceeding Riches of the Grace of GOD, that hath opened such a Fountain for Sin and for Uncleaness, to poor repenting and returning Sinners!

P E T I T I O N.

2 Cor. 7. 1. O MOST merciful Father, who hast found out a Way for the Salvation of Sinners through the Blood of thy Son; by this do thou cleanse me
Heb. 10. 22. from all my Sins, from all Filthiness of Flesh and Spirit, from an evil Conscience, and all my Guilt.

I HAVE no Peace-Offerings, or Sacrifice of
Mich. 6. 6, 7. mine own to bring unto thee; for could I offer thee thousands of Rams, or ten thousand Rivers of Oil; could I give thee the First-born for my Transgressions, the Fruit of my Body for the Sin of my Soul, yet these could not please thee: But the Sacrifice of thy Son, which has a sweet smelling Savour, this, O GOD, by Faith do I offer unto thee, as a Sacrifice for me, and my Sins; O through this be thou reconciled to me.

O HELP me to remember from whence I have fallen, to repent, and renew my first Works; and for the future may I live as becomes the Gospel of CHRIST.

MAKE me willing to be *thine*, and let this be the Day of thy Power to pull down the Strong-Holds of Sin, and of every high Thing, or Imagination that exalts itself above the Knowledge of GOD, that I may become obedient to CHRIST, and accept Him as my *Prophet* to teach me, my *Priest* to atone and interceed for me, and my *King* both to rule and save me.

HELP me now to cleanse my Heart, and wash mine Hands in Innocency, and thus to encompass thine Altar, O LORD; that I keep not thy Feast with the old Leaven, neither with the Leaven of Malice or Wickedness, but with the unleavened Bread of Sincerity and Truth.

HERE at thy Table help me to take the Cup of Salvation, and pay my Vows in the Presence of the People: Here help me to discern the LORD'S Body, and by Faith to eat of that living Bread which came down from Heaven, that my Soul may live; that I may here renew my Strength, as I do my Engagements against the *World*, the *Flesh*, and the *Devil*.

O MY GOD, while I attend this Christian Passover, while I remember the Sufferings of my crucified Saviour, and the great Work of Redemption by Him, help me also to remember and see the *exceeding Sinfulness of Sin*, which required such a Sacrifice for it, which hath brought such Curses in this Life, and such Vengeance in the Life to come.

The following Part in Italick Letters may be used occasionally, as Part of Prayer or Meditation only.

O the Sinfulness and odious Nature of Sin, which could offend the Holiness, and provoke the Justice of God to cast down Angels from Heaven

H 2

into

- 2 Pet. 2. 4, into Hell, and there to confine them in Chains of
Darkness to the Judgment of the Great Day! That
5, 6. could cause thee to drown the Old World, and the
Inhabitants thereof, and make even the LORD him-
Gen. 6. 6. self repent that he had made Man on the Earth:
---19. 24. That could draw down Fire and Brimstone from
Heaven to punish it, and to shew us an Example
of thy Wrath against it!
- 1 John 3. 4. Was it not Sin, or the Transgression of thy Law,
Gen. 2. 17. which made Man to fall from his State of Perfection,
---1. 27. and Innocence? That defaced the Image of GOD, in
Eph. 4. 24. which he was created in Righteousness, and true Ho-
Rom. 5. 15, linefs; and has ever since polluted his Nature, and
17. all his Posterity?
- Gen. 3. 17, Is it not Sin that has brought Sorrow, Sicknes
19, 24. and Death into this World, as a Punishment of it,
Rom. 5. 9, 10, and eternal Death in the World to come, without
11, 12, 18, the meritorious Suffering and Satisfaction of CHRIST
21. to save us from it?
- Luke 22. 42, O the Malignity of Sin! What a Weight of
44. Vengeance did it carry with it, which could make
the SAVIOUR of the World sweat Drops of
Matth. 26. 38, Blood, and pray that that Cup of Wrath might
39. pass from Him, a Cup that Man could not drink,
---20, 22. tho' He that undertook his Redemption must for him:-
---27. 46. That made Him, who had Almighty Power to sup-
port with, cry out on the Cross, My God, my
God, why hast thou forsaken me? And if God
Rom. 8. 32. spared not his own Son in punishing our Sins, how
could his Holiness and Justice have spared us?
- O the Damning Evil of Sin, that has made Hell
Psa. 9. 17. for the Wicked? Who can dwell with everlasting
Isa. 33. 14. Burnings? With the Worm that never dies, and
Mark 9. 43, with the Fire which is never quenched?
44.
- Is this, O my GOD, the evil Nature, and this
the Wages of Sin? And shall I further willingly
Rom. 6. 16. serve and obey it? For his Servant I am to whom
23, I obey. Is this the accursed Thing thou hatest?
And shall I not fly from it, and loath myself for
Jos. 7. 13. it?

O BLESSED JESUS, hast thou suffered and died the accursed Death not for thyself, but for the Sins of the World, and for my Sins? And shall I not die to them? Art thou risen again to deliver me? And shall not I rise to a Newness of Life, and live unto Thee, that hast done such wonderful Things for me?

Gal. 3. 10.

1 John 2. 2.

1 Pet. 2. 22,

24.

2 Cor. 5. 15.

O MAY that *Spirit* that raised up CHRIST JESUS from the Dead, dwell in me, and quicken my mortal Body; that I may live no longer after the Flesh, but after the Spirit, and by the Spirit may mortify the Deeds thereof.

Rom. 8. 11.

—12.

—13.

MAY thy Love, O CHRIST, constrain me; for greater Love hath no Man than this, that he lay down his Life for his Friend, but thine has exceeded the Love of Man; for while I was yet a Sinner, and as such an Enemy to thee, thou dyedst for me.

2 Cor. 5. 14.

John 13. 13.

Rom. 5. 8.

O HELP me now and evermore to love, and follow thee, and not dare to sin because Grace abounds, or to hold the Truth of God in Unrighteousness; but help me to fulfil the End of the Commandments out of a pure Heart, a good Conscience, and a Faith unfeigned.

Luke 10. 27.

—9. 23.

Rom. 6. 1, 15.

—1. 18.

1 Tim. 1. 5.

THAT by using all Diligence, I may add there- to Virtue, to Virtue Knowledge, to Knowledge Temperance, to Temperance Patience, to Patience Godliness, to Godliness Brotherly-Kindness, to Brotherly-Kindness Charity, that abounding in these Things, I may not be barren and unfruitful in the Knowledge of thee my Saviour; but may thereby become a shining Light, walking blameless as a Child of God in a crooked and perverse Generation.

2 Pet. 1. 5,

—6,

—7,

—8.

Phil. 2. 15.

I N T E R C E S S I O N.

Matth. 28. 18. **A**ND do thou, O JESUS, who hast all Power given unto thee, and art mighty to save, restrain the Power of *Satan* in this World, who hath blinded the Minds of those that believe not in Thee, nor the Gospel of Grace which hath brought Life and Immortality to light.

DESTROY, O GOD, the Spirit of *Anti-Christ* in the Hearts of Men, and the Mystery of Iniquity by the Breath of thy Mouth; that every Tongue may confess that CHRIST is LORD to the Glory of GOD; that *Jews* and *Gentiles* may be brought in, and all Flesh may see of thy Salvation.

MAY all the *Kings* and *Princes* of the Earth be subject to CHRIST the only Potentate, their Hearts are in thine Hands, who canst turn them as the Rivers of Water, turn them, O GOD, for thine Interest, and thy Glory in the World.

MORE especially, O LORD, do thou govern and preserve our KING on the Throne; let thy Spirit rest upon him, and make him of quick Understanding in thy Fear, that he may rule thy People with Righteousness, and reprove with Equity.

AND do thou bless the QUEEN, and all the *Royal Family*, keep them from the Snares and Corruptions of the World, and guide them continually, make them like a water'd Garden, and like a Spring whose Waters fail not, that from them may rise up to many Generations, Repairers of Breaches, and Restorers of Paths to dwell in.

BLESS our *Councils*, when they sit in Judgment may the Spirit of Judgment be given unto them.

AND may all the *Nobles*, *Judges* and *Magistrates* of the Land apply themselves to the Work of the LORD, and be Ministers unto thee for Good, that shall not wrest the Judgment of the Poor,

Poor, nor honour the Person of the Mighty, but Lev. 19. 15. in Righteousness shall judge the People.

Visit all thy Churches amongst us, and assist Eph. 4. 11. the Pastors and Teachers which thou hast sent, for the perfecting of the Saints, and for the Work of 2 Cor. 6. 4. the Ministry: May they approve themselves as the Ministers of God, that go not out with the 1 Cor. 2. 4. Words of Men's Wisdom, but in the Demonstration of thy Spirit and Power.

AND may all Christians that profess the Com- 1 Cor. 10. 16. munion of the Blood of CHRIST, and Fellow- 1 John 1. 3, 7. ship with thee, and thy Saints, abound in Love to 1 Theff. 3. 12. one another, and to all Men; and put away all Eph. 4. 31, Hatred and Wrath, Persecution and Cruelty; 32. and above all Things put on Charity, which is Col. 3. 14. 1 John 3. 14, the Bond of Perfectness, that the World may see 19, 24. and know that they are thine, because thou hast given them of thy Spirit.

AND with Bowels of Compassion would I pray 1 John 3. 17. for all Fellow-Christians and Protestants abroad, and every where, who are reviled and persecuted Matth. 5. 10, for Righteousness Sake, for the Word of God, 11. and the Testimony they bear: Are they not killed Rev. 6. 9. all the Day long, and accounted as Sheep for Psa. 44. 22. the Slaughter by wicked and bloody Men, who ---59. 2. pretend to do thee Service by a Spirit that is sensual and devilish, a Spirit that thy Soul abhors. John 16. 2. O let their Cries come up before thee, with the James 3. 14, slain from under thine Altar. How long, O Lord, 15, 17. Holy and True, dost thou not judge and avenge our Psa. 5. 6. Blood? Hear their Cries, and support them; Rev. 6. 9, 10. hasten their Delivery, O God, and do thou save them.

HEAR also my Prayer, O God, for all my Psa. 143. 1. Kindred in the Flesh: All that are mine I devote Rom. 9. 3. unto thee. Is not thy Covenant a social Covenant Gen. 17. 7. to the Faithful, and to their Seed, and thy Promise Acts 2. 38, 39. to all that are afar off, even to as many as thou shalt call?

A Preparatory Office

Here let Parents pray for their Children, and Children for their Parents, Husbands for their Wives, and Wives for their Husbands, and near Relations for one another.

O therefore, my God, make all that are *my Relations*, *thine* also ; and if there are any afar off from thee by their Sins, make them nigh by the Blood of

Eph. 2. 13. CHRIST, and in this *thy Covenant*, in which thou hast promised to put thy Laws in their Minds, to write them in their Hearts, to be their God, and
 Heb. 8. 6, —10, to make them thy People ; in which thou hast
 —11, promised they shall know thee from the least to
 —12, the greatest, and that thou wilt be merciful to their Unrighteousness, and their Sins and Iniquities thou wilt remember no more. LORD, may this *Covenant of Grace* be their Portion and Inheritance in this Life, and the Effects thereof their Crown and Glory in the Life to come.

Phil. 4. 6. Bless all thy People every where, supply their
 Isa. 61. 2. Wants, comfort them that mourn, heal the broken-hearted, and shew Mercy to the Afflicted,
 Luke 4. 18. that all thy People may rejoyce and sing Praises
 Isa. 49. 13. to thee, O King of Saints.
 Rev. 15. 3.

T H A N K S G I V I N G.

Psa. 51. 15. **A**ND, LORD, open thou my Lips, that I may acknowledge thee, and all thy Mercies to the Children of Men : That I may utter
 ---107. 8. the Memory of thy great Goodness, and sing of
 ---145. 7. thy Righteousness : That I may go to thine Altar, and offer thee the Sacrifice of Praise, and
 Heb. 13. 15. give Thanks to thy Name ; for thou hast sent
 Psa. 111. 9. Redemption to thy People, and hast commanded thy Covenant for ever.

Ezek. 16. 5. WONDERFUL was thy Mercy, O God, when thou sawest Mankind naked, polluted and loathsome, when thou sawest us in our Blood, and
 —6, none to pity or have Compassion on us, that then
 —8. thou shouldst say unto us live. Of thine own
Grace

For the Lord's Supper.

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Grace hast thou saved us, by the Blood of thy Son hast thou redeemed us, and not we ourselves.

1 Pet. 1. 19.

Ephes. 2. 5.

O the astonishing Mystery of redeeming Love, which passeth Knowledge !

Eph. 3. 19.

THAT the *Almighty and Eternal God* should send down from Heaven his *only begotten Son*, by whom He made the Worlds, who was the Brightness of his Glory, and express Image of his Person, to take upon Him Flesh and become Man ; and that this should be a Body prepared in the Place of Burnt-Offerings and Sacrifice for Sin !

Gen. 17. 1.

Deut. 33. 27.

Heb. 1. 2, 3,

5.

John 1. 14.

1 Tim. 2. 5.

Heb. 10. 5, 6,

7, 8, 9.

THAT He, who being in the *Form of God*, and thought it not Robbery to be *equal with God*, should make Himself of no Reputation, should take upon Him the Form of a Servant, humble Himself, and become obedient unto Death, even the Death of the Cross !

Phil. 2. 6,

—7,

—8.

THAT He that was *Lord of all*, should upon the Earth want a Place wherein to lay his Head ; should give his Back to the Smiter, and his Cheek to them that plucked off the Hair, and should not hide his Face from Scorn and Spitting !

Matth. 8. 20.

Isa. 50. 6,

THAT He that was *Saviour of the World* should come to his own and his own receive Him not, nor see any Form or Comeliness in Him, but esteem Him stricken, smitten of God and afflicted !

John 1. 11.

Isa. 53. 2, 4.

THAT He that *knew no Sin* should be numbred with Transgressors, and make his Grave with the Wicked ; should bear the Iniquities of us all ; should be wounded for our Transgressions and bruised for our Sins, and make his Soul an Offering for them !

2 Cor. 5. 21.

Isa. 53. 5, 9,

10, 11, 12.

THAT by *submitting to Death* should destroy the Power of the Devil, and conquer even Death and the Grave ; should rise again for our Justification, and by ascending on high should lead Captivity captive, and give Gifts unto Men ; and

Heb. 2. 14.

1 Cor. 15, 54,

55, 57.

Rom. 4. 25.

I

should

Eph. 4. 8. should now sit on the Right Hand of God ; An-
 1 Pet. 3. 22. gels, Authorities and Powers being made subject
 Heb. 7. 25. to Him, and yet be there interceding for Sinners !

THAT this should be Him that *still inviteth*
 John 5. 40. *Sinners to come unto Him and be saved* ; that faith,
 Rev. 3. 20. I am the Resurrection and the Life, he that be-
 lieveth in me, tho' he was dead, yet shall he live,
 John 11. 25, and whosoever liveth and believeth in me shall
 26. never die ! This the Bride that faith come, and
 Rev. 22. 17. let him that heareth say come, and let him that is
 a thirst come, and drink of the Water of Life
 freely !

O most astonishing Wisdom and Goodness !
 Eph. 3. 18. Most astonishing Grace and Condescension ! Who
 can understand the Breadth and Length, the
 Psa. 8. 4. Depth and Heighth of this Love ! What is Man
 that thou art thus mindful of him, or the Son of
 ---107. 21. Man, that thou thus dost visit him, and causest
 Works of Wonder for him ?

WELL may the Angels above and all the Hea-
 Rev. 5. 11, venly Hosts cry with a loud Voice, *Worthy is the*
 12, 13, 14. *Lamb that was slain* ! And may all Creatures
 join therein to Him that sitteth upon the Throne,
 and to the Lamb for ever and ever.

C O N C L U S I O N.

ARE these, O JESUS, the Wonders of thy
 Death and Sufferings ? These the Enter-
 tainments at thy Feast of Love, which thou hast
 Psa. 34. 8. called me to ? O help me to understand them,
 and here let me taste and see that thou art good.
 Cant. 2. 4. O lead me into thy Banqueting-House, and let
 thy Banner over me be Love.

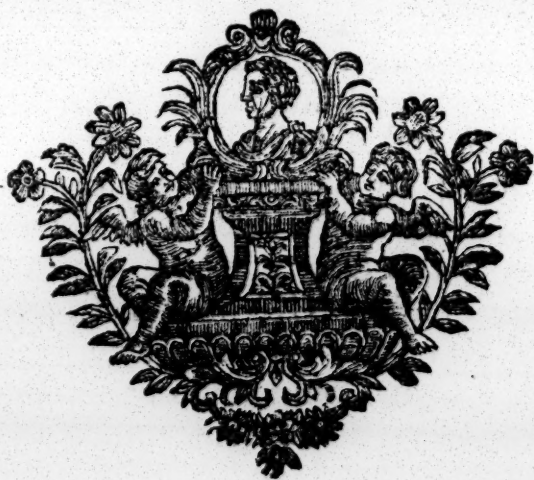
LET thy SPIRIT move upon my Heart, for
 the Preparation thereof is from thee. Awake O
 Prov. 16. 1. North Wind, and come thou South, and blow
 upon the Garden of my Soul, that the Graces
 Cant. 4. 16. thereof may flow out, that my Beloved may
 come

For the Lord's Supper.

63

come in unto me, and sup with me, and I with Him, and my Soul be satisfied with his Goodness. Rev. 3. 20.
Jer. 31. 14.

AND may GOD, even our FATHER that hath loved his People, and given them everlasting Consolation, and good Hope through Grace, 2 Theff. 2.
16, 17. comfort my Heart, and establish me in this Duty, and every good Work, through JESUS CHRIST my Saviour. *Amen.*





*A PRAYER to be used after Re-
ceiving the Lord's Supper.*



2 Chron. 30.

9.

1 Tim. 3. 15.

1 Cor. 10. 21.

Rom. 8. 17.

John 6. 33.

Rom. 2. 4.

MOST Gracious and Merciful God, who hast this Day permitted me to enter thy House, to assemble with thy People, to partake of thy Table, and with thy Children to feed on the Bread of Life. Great are the Riches of thy Goodness! O may they give Life to my Soul.

FORGIVE, O GOD, the Unworthiness of my Attendance in the Worthiness of the Lamb that was slain; and all my Dullness and Unaffectedness, my Sins, and Imperfections in him who is without Spot and Blemish: Accept him a Propitiation for all my Sins, even for the Iniquity of my holy Things at this and at all Times.

As I have this Day put on CHRIST, and covered myself under his Righteousness, let me walk worthy of him unto all well-pleasing, and may the Effects of this Communion be seen in my Life and Conversation, that becoming a New Creature, I may walk with thee, and thy People, and be a Companion of all those that fear thee; that being once enlightned, and having tasted of the Heavenly Gift, and been made Partaker of the HOLY GHOST, I may never fall away, or crucify the SON of GOD afresh, or put Him again to open Shame.

As I have sworn, help me to perform it, that I will keep thy Righteous Judgments; for hast thou delivered me from the Kingdom of Darkness, and translated me into the Kingdom of thy Dear Son, and made me Partaker of the Inheritance of thy Saints in Light, and shall I longer walk

walk in Darkneſs, or have any Fellowship with Eph. 5. 11.
the unfruitful Works thereof, God forbid.

HAVING put mine Hand to the Plough, and Luke 9. 62.
entred thy Service, and given up myſelf to thee,
let me not dare to look back, but hold faſt the
Profefſion of my Faith without wavering, provo- Heb. 10. 23,
king myſelf and others to Love and good Works. 24.

I therefore moſt humbly beſeech thee, O Hea- Luke 11. 13.
venly Father, that thou wouldſt carry on the good
Work in me, which thou haſt begun; that thou Phil. 1. 6.
wouldſt ſtrengthen me with Might by thy SPIRIT Eph. 3. 16.
in the Inward Man, for what can I do without Pſa. 60. 12.
thee. My Sufficiency is of God, and tho' thro'
thy Help I can do valiantly, of myſelf I can do 1 Cor. 3. 5.
nothing.

'Tis by thy Grace I am, that I am; for what 1 Cor. 15. 10.
have I, that I have not received. O by thy Grace ---4. 7.
ſtill ſupport me; for ſhouldſt thou forſake me,
or ſhould thy SPIRIT ceaſe to ſtrive with me, I Gen. 6. 3.
ſhould ſoon like the Dog return to the Vomit,
and like the Sow that is waſhed to a wallowing 2 Pet. 2. 22.
again in the Mire.

BLESSED JESUS, the Author and Finiſher of Heb. 2. 10.
my Faith, I look unto thee, do thou ſave me; ---12. 2.
for thou art my Hope, the Captain of my Salva- 1 Tim. 1. 1.
tion, and let thy Grace be ſufficient for me. 2 Cor. 12. 9.

AND let the God of Peace, that brought again
from the Dead the LORD JESUS, that great Shep-
herd of the Sheep, thro' the *Blood of the Ever-*
laſting Covenant, make me perfect in every good Heb. 13. 20.
Work, working in me that which is well-plea-
ſing in his Sight, through JESUS CHRIST, to whom
be Glory for ever. *Amen.*



A PRAYER for a Person under Religious Melancholy or Trouble of Mind on Spiritual Accounts; such as Conviction of Sin, Doubts and Fears of God's Acceptance, &c. With a Citation of proper Texts or Parts of Scripture suitable to such a Condition, for encouraging of Faith and Trust in God, and Perseverance therein to the End.

Psa. 27. 13,
14.

IHAD fainted, unless I had believed to see the Goodness of the Lord in the Land of the Living. Wait on the Lord; be of good Courage, and he shall strengthen thine Heart; wait, I say, on the Lord.

Isa. 55. 1,

Ho, every one that thirsteth, come ye to the Waters, and he that hath no Money; come ye, buy and eat; yea, come buy Wine and Milk without Money and without Price.

—2,

Wherefore do ye spend your Money for that which is not Bread? And your Labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your Soul delight itself with Fatness.

—3,

Incline your Ear, and come unto me; hear, and your Souls shall live, and I will make an everlasting Covenant with you, even the sure Mercies of David.

—6,

Seek the Lord while he may be found, call ye upon him while he is near.

—7,

Let the wicked forsake his Way, and the unrighteous Man his Thoughts; and let him return unto the Lord, and he will have Mercy upon him, and to our God, for he will abundantly pardon.

—8,

For my Thoughts are not as your Thoughts, neither are your Ways my Ways, saith the Lord.

—9.

For as the Heavens are higher than the Earth, so are my Ways higher than your Ways, and my Thoughts than your Thoughts.

Ezek. 33. 11.

Say unto them, As I live, saith the Lord God, I have no Pleasure in the Death of the Wicked, but that the Wicked turn from his Way and live; turn ye, turn ye from your evil Ways, for why will ye die, O House of Israel?

Isa. 50. 10.

Who is among you that walketh in Darknes, and hath no Light, let him trust in the Name of the Lord, and stay himself upon his God.

Isa. 57. 15,

Thus saith the High and Lofty One that inhabiteth Eternity, whose Name is Holy, I dwell in the High and Holy Place; with him also that is of a contrite and humble Spirit, to revive the Spirit of the humble, and to revive the Heart of the contrite Ones. For I will not contend for ever, neither will I be always wroth: For the Spirit should fail before me, and the Souls which I have made.

I will not execute the Fierceness of mine Anger; for I am God, Hos. 11. 6. and not Man.

The Lord is good unto them that wait for him, to the Soul that seeketh him. It is good that a Man should both hope and quietly wait for the Salvation of the Lord. For the Lord will not cast off for ever. But tho' he cause Grief, yet will he have Compassion according to the Multitude of his Mercies. For he doth not afflict willingly, nor grieve the Children of Men.

Lam. 3. 25,
—26,
—31,
—32,
—33.

When I fall, I shall rise; when I sit in Darknes, the Lord shall be a Light unto me. I will bear the Indignation of the Lord, because I have sinned against him, until he plead my Cause; he will bring me forth to the Light, and I shall behold his Righteousness.

Mich. 7. 8,
—9.

If his Children forsake my Law, and walk not in my Judgments; if they break my Statutes, and keep not my Commandments: Then will I visit their Transgression with the Rod, and their Iniquity with Stripes.

Psa. 89. 30,
—31,
—32,

Nevertheless, my Loving-Kindness will I not utterly take from him, nor suffer my Faithfulness to fail.

—33.

For a small Moment have I forsaken thee, but with great Mercies will I gather thee. In a little Wrath I hid my Face from thee for a Moment, but with everlasting Kindness will I have Mercy on thee, saith the Lord thy Redeemer. For the Mountains shall depart, and the Hills be removed, but my Kindness shall not depart from thee, neither shall the Covenant of my Peace be removed.

Isa. 54. 7,
—8,
—10.

My Son, despise not the Chastening of the Lord, neither be weary of his Correction. For whom the Lord loveth, he correcteth, even as a Father the Son in whom he delighteth.

Prov. 3. 11,
—12.

He that covereth his Sins, shall not prosper; but whoso confesseth and forsaketh them, shall find Mercy.

—28. 13.

If any Man sin, he hath an Advocate with the Father, Jesus Christ the Righteous. And he is a Propitiation for our Sins, and not for ours only, but also for the Sins of the whole World.

1 John, 2. 1,
2.

Where Sin abounded, Grace much more abounded: That as Sin hath reigned unto Death, even so might Grace reign thro' Righteousness unto eternal Life by Jesus Christ our Lord.

Rom. 5. 20,
21.

Come unto me all ye that are heavy laden, and I will give you Rest. Take my Yoke upon you, and learn of me, for I am meek and lowly in Heart, and ye shall find Rest unto your Souls.

Matth. 11. 28,
29.

Him that cometh unto me, I will in no wise cast out.

John 6. 37.

Ye will not come to me, that ye might have Life.

—5. 40.

My Grace is sufficient for thee.

2 Cor. 12. 9.

And the Spirit and Bride say, come, and let him that is a-thirst come: And whosoever will, let him take of the Water of Life freely.

Rev. 22. 17.



A P R A Y E R *in Religious Melan-* *choly, or Spiritual Desertion.*

Preface or Address.



1 Pet. 5. 10.

2 Cor. 7. 6.

Psa. 145. 14.

--146. 8.

Phil. 2. 1.

Luke 1. 78,
79.

G O D of all Grace,
that comfortest all
those that are cast
down, and upholdest

all that fall, who openest the Eyes of the Blind,
and givest Light to them that sit in Darknes and
in the Shadow of Death ; to thee, O G O D, do I
come, and before thee do I fall down, and beg if
there be any Consolation in C H R I S T, if any Com-
fort of Love, if any Fellowship in the S P I R I T, if
any Bowels of Mercy, thou wouldst shew them to
me a blind, guilty and undone Sinner ; and that
thou wouldst cause the Day-Spring from on high
to visit my Soul, and guide my Feet in the Ways
of Peace.

Confession.

Psa. 58. 38.

Job 6. 4.

--10. 17.

Psa. 51. 4.

1 John, 3. 20.

Ezek. 20. 43.

BEFORE thee, O G O D, will
I declare mine Iniquities, and
be sorry for my Sins ; for thy Terrours have set
themselves in Array, and thou renewest thy Wit-
nesses against me.

AGAINST thee, O G O D, have I sinned, and
done this Evil in thy Sight, that thou mightest
be justified when thou speakest, and clear when
thou judgest. Mine own Heart condemns me,
and thou art greater than my Heart, and know-
est all Things.

I HAVE defiled myself, and am become loath-
some ; I have quenched thy S P I R I T, and resisted
the Light thou hast given me, and refused Obe-
dience

A Prayer in Religious Melancholy. 69

dience to thy Law. Thy Fear has not been before me ; but I have flattered myself in mine own Eyes, 'till mine Iniquity is found to be hateful.

1 Theff. 5. 19.
Psa. 36. 1, 2.

I HAVE sinned in secret, but my Sins have found me out. I have sinned in publick, and have been led with the Errours of the Wicked, and by divers Lusts ; and thus have been hardned by the Deceitfulness of Sin, 'till I forsook thee the LORD, my Strength and my Redeemer, and forgot the Covenant of my GOD.

Numb. 32. 23.
2 Pet. 3. 17.
Tit. 3. 3.
Heb. 3. 13.
Psa. 19. 14.
Prov. 2. 17.

Here may be confessed those particular Sins which have provoked God to withdraw from the Soul, whether *Sins of Presumption, or secret Indulgence of private Sins, Lukewarmness in Religion, Backsliding from God, Spiritual Pride, &c.*

O HOW have I jested with, or made a Mock at Sin, and despised the Terroures of the LORD, and thought thee such a one as myself ; but now do I see and feel my Mistake, and find it is a fearful thing to fall into the Hands of the Living GOD. The Spirit of a Man may sustain his Infirmary, but a wounded Spirit who can bear.

Prov. 14. 9.
2 Cor. 5. 11.
Psa. 50. 21.
Heb. 10. 31.
Prov. 18. 14.

THINE Arrows stick fast in me, thine Hand presseth me sore, mine Iniquities are gone over mine Head, as a heavy Burden, they are too heavy for me. I am troubled, and go mourning all the Day long. LORD, all my Desire is before thee ; my Heart panteth, my Strength faileth, and the Light of mine Eyes.

Psa. 38. 2,
—4,
—6,
—10,

Petition. O REBUKE me not in thy Wrath, nor chasten me in thy hot Displeasure ; but remember, I beseech thee, thou hast made me as Clay : Correct me therefore with Judgment, but not in thine Anger, lest thou bring me to naught.

Psa. 38. 1.
Job 10. 9.
Jer 10. 24.

'TIS said, O LORD, the bruised Reed thou wilt not break, and the smoking Flax thou wilt

Isa. 42. 3.

K

not

not quench. And who is like unto thee, that pardonest Iniquity, and passest by the Transgression of the Remnant of thy Heritage, who retainest
 Mich. 7. 18, — 19. not Anger for ever; because thou delightest in Mercy. And wilt not thou return, and have Compassion on me?

FORSAKE me not therefore, O LORD. O my
 Psa. 38. 21, GOD be not far from me, but hasten to help me,
 — 22. O LORD of my Salvation. Hide thy Face from my Sins, and blot out mine Iniquities. Purge me
 Psa. 51. 7, 9, with the Blood of Sprinkling, and I shall be clean;
 — 11, wash me, and I shall be whiter than Snow; cast
 — 12. me not away from thy Presence, but restore unto me the Joy of thy Salvation.

O HELP me to search my Heart with Diligence, and depart from every Sin, even the Sins which do so easily beset me; for if I regard Iniquity there, thou wilt not hear me, and if I conceal my Sin, shalt not thou search it out: Therefore,
 Psa. 77. 6. O my GOD, by this Visitation do thou search me,
 Heb. 12. 1. try me, and shew me the evil Ways that are in me, and lead me in the Way everlasting.
 Psa. 66. 18. — 44. 21. — 139. 23. — 24.

BUT let not my Strength nor my Hope perish from thee: Let me not fall into Despair, nor be left to the Buffetings of Satan, nor be tempted above what I am able to bear; but in this Hour of Temptation let thy Grace be sufficient for me.
 Lam. 3. 18. — 12. 7, 9. 1 Cor. 10. 13. Rev. 3. 10.

STRENGTHEN my Faith, help my Unbelief; let me not murmur against thee, nor thy Dealings, but patiently bear thine Indignation, and wait 'till thou deliver. For shall a living Man complain, a Man for the Punishment of his Sins? Shall I receive Good at the Hands of GOD, and shall I not receive Evil. O may I duly humble myself under thy mighty Hand, and with patient and afflicted Job resolve, *though thou slay me, yet will I trust in thee.*
 Mark 9. 24. Mich. 7. 9. Lam. 3. 26. — 39. Job 2. 10. 1 Pet. 5. 6. Job 13. 15.

LORD, may these thy Dealings towards me work together for my Good, for before thou didst afflict

afflict me I went astray, but henceforth let me keep thy Word, and let this Trial of my Faith be more precious to me than Gold, and tho' try'd with Fire, may it be found unto Praise, and to Honour and Glory. Psa. 119. 67. — 71. 1 Pet. 1. 7.

Intercession. **K**EEP all thy People, O LORD, from the Ways of Sin, in which is no Peace, especially from making Shipwrack of Faith or a good Conscience, or despising the Riches of thy great Goodness and Forbearance, which should lead them to Repentance; but when they fall, let them rise again, and with Speed return to thee their God. Isa. 48. 22. 1 Tim. 1. 19. Rom. 2. 4.

AND if any, O LORD, have sinned, as I have done, and provoked thee to withdraw the Light of thy Countenance, and to leave them with trembling Hearts, and Sorrow of Mind, to be scar'd with Dreams, and terrified through Visions, that in the Anguish of Spirit and Bitterness of Soul they complain unto thee; put under such, O LORD, thine everlasting Arms, that while thou correctest, thou mayst also support them, and in due Time for thy Righteousness sake do thou bring their Souls out of Trouble. Psa. 4. 6. Deut. 28. 65. Job 7. 11, 14. Deut. 33. 27. Psa. 143. 11.

THO' they be bound in the Chains of Darknes, let them be Prisoners of Hope; and in CHRIST JESUS let them see their Saviour, who came to bind up the broken-hearted, to proclaim Liberty to Captives, and to open the Prison to them that are bound. 2 Pet. 2. 4. Zach. 9. 12. Isa. 61. 1.

Thanksgiving. **B**LESS the LORD, O my Soul, for such Provisions of Grace for distressed Sinners; And why therefore art thou cast down, why art thou disquieted within thee? Tho' thou walkest in Darknes, and canst see no Light, yet trust in the Name of the LORD, and stay thyself on this thy God; for can he deliver others, and can he not deliver thee? Psa. 42. 5. Isa. 50. 10.

Psa. 135. 3. O PRAISE him, for he is good, and daily is he
Lam. 3. 22. so unto thee ; and because his Compassions fail
not, thou art not consumed.

BLESS the LORD, O my Soul, that I am still in
Psa. 27. 13. the Land of the Living ; that I am not cut off in
Jer. 51. 6. mine Iniquity ; that in Hell I lift not up mine
Luke 16. 23. Eyes ; that the Day is not past, but that he that
Rev. 3. 6, 10, hath an Ear to hear what the SPIRIT saith, may
11. yet partake of his Salvation.

WO is me that I have sinned, and by my Sins am
Isa. 6. 5. lost and undone !

BUT praise the LORD, O my Soul, that CHRIST
Luke 19. 10. came down upon Earth to save those that were
1 Pet. 2. 24. lost, and has borne our Sins in his own Body on
1 John, 2. 2. the Tree, and was a Propitiation for the Sins of
Isa. 53. 6. the whole World ; for God hath laid upon Him
the Iniquities of us all.

Hath the Lord written bitter Things against me,
Job 13. 26. that no Sorrow is like unto my Sorrow ? O my Soul
Lam. 1. 12. with chearful Praises look unto that merciful
High-Priest of thy Salvation, who can be touch'd
Heb. 2. 17, with the feeling of thine Infirmities, and was
18. tempted and suffered more than thee, and for the
---4. 15, 16. Sins of others, that He might succour them that
were tempted.

WAS not his Soul exceeding sorrowful unto
Matth. 26. 38. Death ? Did not God forsake Him, the Devils
---27. 46. tempt Him, Men despise and reject Him, and at
---4. 1. last did He not die the just for the unjust, to save
Isa. 53. 3. them from the Curse of their own Sins ?
1 Pet. 3. 18.
Gal. 3. 13.

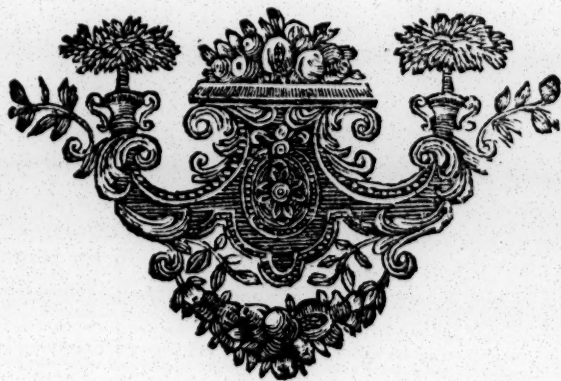
HAST thou thus suffered, O CHRIST, for me,
Luke 9. 23. and to save me from the Wrath to come, and shall
I think too much of bearing thy Cross here, of
Heb. 12. 6, 7. enduring Affliction and Chastisements with thy
Followers, which are Means only to try and pre-
Rom. 15. 4. pare us for thyself, that thro' Patience we might
Heb. 6. 12. have Hope, and at last inherit the Promises.

PRAISED be GOD for such kind Examples : O
Rom. 8. 35, let neither Death nor Life, Tribulation or Di-
38. stress,

strefs, nor all the Crafts of the Devil ever separate my Soul from this Love, from this my SAVIOUR.

Conclusion. **L**ORD, I know not how to order my Speech aright, nor pray unto Job 37. 19. thee as I ought, by reason of Darknes; but let Rom. 8. 26. thy Spirit help me, and prevail by such pious Psa. 31. 2. Breathings and Groanings that cannot be uttered. Eph. 6. 18. Or shouldst thou refuse to deliver me speedily, Luke 18. 1. yet by thy SPIRIT give me Perseverance to the Heb. 6. 11, End; that I pray always, and faint not, 'till 12, thou shalt hear and deliver me in this Life, or re-Matth. 10. 22, ward me with the Fruits of my Faith and thy Promises in the Life to come.

AND thus help me, O my God, thro' JESUS John 14. 13.
CHRIST my SAVIOUR. Amen. 2 Cor. 3. 4.





A Secret Closet-Prayer for a Grown Christian in the Morning.

Every Christian in the Use of *Secret Closet-Prayer* has in the Nature of the Duty a greater Right and Liberty of Speech than he has in *Common Social Prayer*; because in the *first* he offers only his *own proper Prayer*, in which *he alone* is the Supplicant, and is *alone* concern'd: But in the *last* he offers, not only *for himself*, but *for others* who are to *join* with him, and for whose *Acceptance and Use* also it must be form'd; which Kind of Prayer requiring greater Abilities, more Order, Readiness and Judgment, than the other does, it may more reasonably be confin'd to *premeditated prescribed Forms*, than *Secret Closet-Prayer* may or ought.

And this appears more clear, when we consider that *Secret Prayer* should arise from all the *secret and various Affections and Wants* of the Soul under all the *various Accidents and Circumstances* it may meet with; which being *often changing*, no *fixed prescribed Form* can possibly be sufficient for it.

Such therefore, who use the *following Forms*, or any others for the *Closet*, should never tye up themselves too much to the *Letter* or *Expression* thereof, but *abridge, vary, or enlarge* any particular Part as is most *suitable* to their private Sense and Apprehension of Things, as *Occasions* require, and that in a *free Extempore* Manner; for GOD is not offended, like *Man*, at the *involuntary Improprieties of Speech*, but understands our Expressions by the *Intention* of our Hearts; and this *Internal* Character, how imperfectly and poorly soever express'd in its *External* Mode, will make them acceptable to GOD, and rewarded by Him.

MATTH. vi. 6.

When thou prayest, enter into thy Closet, and when thou hast shut thy Door, pray to thy Father which is in secret, and thy Father which is in secret shall reward thee openly.

Psa. 119, 68. Preface, or **M**OST Gracious GOD, who art
---145. 9. Address. good in thyself, and dost Good,
and whose tender Mercies are over all thy Works.
The

A Morning Prayer.

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THE Eyes of all thy Creatures wait upon thee, for thou givest them Meat in due Season; thou ^{Psa. 145. 15,} openest thine Hand, and satisfiest the Desire of ^{—16,} every living Thing.

BUT more particularly art thou nigh unto ^{—18,} chem that call upon thee, to all that call upon thee in Truth, to fulfil their Desire, and hear ^{—19,} their Cry, and save them.

To thee therefore, O Heavenly Father, do I ^{Matth. 6. 25,} come this *Morning*, to thee do I lift up mine Eyes ^{26.} and my Heart, and pray for thy Protection and ^{Psa. 123. 1.} Care of me, and for the Blessings of another Day. ^{Lam. 3. 41.} ^{1 Pet. 5. 7.}

Confession. **I** OWN, O LORD, I am not worthy ^{Rom. 1. 32.} of these thy Favours, having forfeited all, even Life itself, by my Sins, and repeated Transgressions against thee.

DAILY have I broken thy Law, and thereby ^{---2. 23.} dishonoured thee my God; and while I have pro- ^{Tit. 1. 16.} fessed to know thee, in Works I have denied thee, and have walked as the *Gentiles* walked in the Va- ^{Eph. 4. 17,} nity of the Mind, and as alienated from the Life ^{18.} of God.

I AM called by thy Name, and to an holy Cal- ^{Isa. 43. 7.} ling, that I may become holy and peculiarly zea- ^{2 Tim. 1. 9.} lous of good Works: For this End hast thou re- ^{1 Pet. 1. 16.} deemed me, and for this End was I devoted to ^{Tit. 2. 14.} thee, that I might not live unto myself, but un- ^{Rom. 14. 8.} to Thee, and to thy Glory. Yet how little have ^{Tit. 2. 10.} I adorn'd the Doctrine of God my Saviour? How ^{Matth. 5. 20.} little has my Righteousness exceeded the Righte- ^{Luke 13. 6, 7,} ousness of the Scribes and Pharisees? And in the ^{8, 9.} the midst of the abundant Means of Grace have I not been as the barren Fig-tree that cumbered the Ground?

LORD, thou hast nourished and brought me up, yet have I rebelled, and have revolted from ^{Isa. 1. 2,} thee more brutish than the Beast of the Field. ^{Hos. 11. 4, 7,} Thou hast drawn me with the Cords of a Man, and

A Morning Prayer

and with the Bands of Love, yet have I been bent to backslide.

O HOW foolish and unwise have I been thus to requite the LORD that hath bought me, that hath made me, and established me !

Petition. **G**IVE me, O GOD, a true Sense of these my Sins and Ingratitudes to thee, and let the Riches of thy Goodness and Forbearance lead me to Repentance. Take away my stony Heart, and give me a Heart of Flesh, more willing and obedient to thee, and renew me in the Spirit of my Mind.

AND as thou hast enlightned me another *Morning*, that I slept not the Sleep of Death, so help me to walk before thee this *Day* in the Light of the Living, and keep my Feet from falling.

I KNOW the Way of Man is not in himself. 'Tis not in Man that walketh to direct his Steps, but let thy Word be a Lamp unto my Feet, let thy Free Spirit uphold me, and do thou work in me both to will and to do of thine own good Pleasure.

KEEP me from grieving thy Spirit, and sinning against Conscience ; and help me to avoid every Occasion of Sin, that I touch not, taste not, handle not any unclean Thing.

SET a Watch, O LORD, before my Mouth, keep the Door of my Lips, and incline not mine Heart to any Evil.

BUT help me to live as a Follower of CHRIST, as one who hath overcome the World, whose Treasure is in Heaven, and whose Life is hid with CHRIST in GOD.

AND help me to walk in all Wisdom to those that are without, putting on the Ornament of a meek and quiet Spirit, which is in thy Sight of great Price.

AND while I continue in this World, keep me from the Evils of it. Deliver me from the Hands of

of the Wicked, from the Hands of the unrighteous and cruel Man, from the Tongue of him that deviseth Mischief, and from him that loveth and maketh a Lie. Psa. 52. 2.
Rev. 22. 15.

CAST thou my Lot for me, and do thou prosper me, and in all my Undertakings of Life do thou teach me, and establish the Work of my Hands, yea the Work of my Hands establish thou it. Isa. 34. 17.
2 Chr. 26. 5.
Isa. 28. 26.
Psa. 90. 17.

YET, O LORD, in whatever State or Circumstance thou placest me, teach me to submit to thy Will, and learn therewith to be content. Phil. 4. 11.
James 4. 7.

IN Times of Affliction do thou support me, and when Trouble cometh on every Side, let me not be distressed; when perplexed, let me not despair; and when cast down, let me not be destroyed; but let all Things work together for my Good, and to the Praise, and to the Glory of God. 2 Cor. 4. 8.
Rom. 8. 28.
1 Pet. 1. 7.

In Times of *Sickness* may be used in this Place the *Occasional Prayer* for that Purpose, inserted after the next *Evening Prayer* for Grown Christians.

Intercession. I PRAY also, O LORD, for thy Mercies on the whole Race of Mankind, that thou wouldst make known thy Grace and Salvation to them, that the Heathen no longer build Altars to *the unknown God*, but worship thee that givest Life and Breath, and all Things. Acts 17. 23,
—25.

AND let all the People that believe in thee, believe also in thy Son, whom thou hast sent; and may his Gospel be preached to every Creature; that all the Kings of the Earth may fall down before him, and all the Nations of the Earth may serve him. John 6. 29.
—14. 1.
Mark 16. 15.
Psa. 72. 11.

AND may the same Word of the Lord have its free Course and be glorified amongst us, making our Princes wise, and instructing the Judges and Rulers of our Land, lest Judgment turn
L back- 2 Theff. 3. 1.
Psa. 2. 10.
Isa. 59. 14.

A Morning Prayer

backwards, and Truth should fall in our Streets.

- 1 Cor. 4. 1, 2. AND send us *faithful Stewards of thy Mysteries*,
able Ministers of the New Testament, not of the
2 Cor. 3. 6. Letter, but the Spirit, that they may give Life
to them that hear them.

Here may be particularly named the Relations themselves, as Parents, Husband, Wife, Children, Brothers, Sisters, &c.

Rom. 9. 25, — 26. AND bless, O LORD, all my Relations, wheresoever they are ; may they all fear and serve thee, may they all be thy People ; make them thy Beloved, and Children of the Living God.

Here particularly may be prayed for any Relation addicted to any Vice or wicked Course of Life, under Disorder of Mind or Body, &c. See the Occasional Prayers Page 31, 32, 33, 34, 35, 36.

Thanksgiving. I THANK thee, O GOD, for all thy Mercies to me ; they are new every Morning, great is thy Faithfulness.

Eph. 5. 20. I THANK thee for my Life, for that Share of Health, and Rest, and Peace, and all the Comforts of Life which thou still continuest with me.

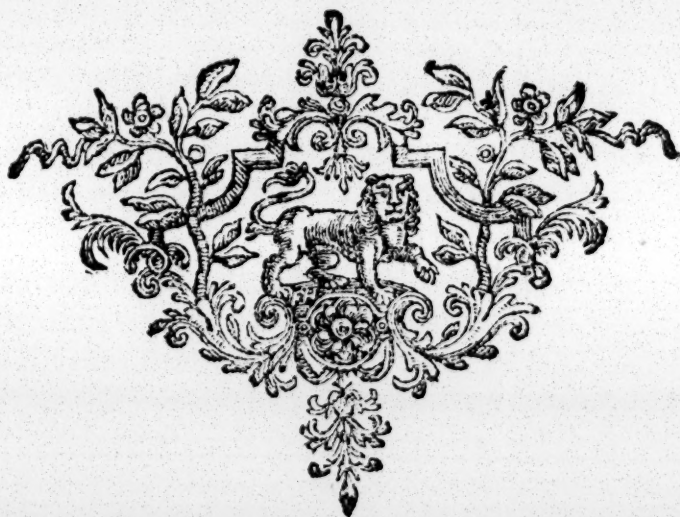
Jer. 20. 4. BLESSED be GOD, that while others are made Terrours to themselves and their Friends, a Reproach, Instruction and Astonishment to those that are about them, that still thou hast preserved me with Loving-Kindness, and hast not thus executed thy Judgments in Anger upon me.

Isa. 30. 18. BLESSED be GOD, who still waiteth to be gracious, and has sent his Son to give Repentance to
Acts 5. 30, 31. *Israel*, and Forgiveness of Sins, to give Peace,
Luke 2. 14. and everlasting Consolation, and good Hope
2. Theff. 2. 16. through Grace.

Eph. 1. 7, 8. BLESSED be GOD for all the Riches of Grace which do still abound to repenting Sinners thro' JESUS CHRIST.

Conclu.

Conclusion. **T**HRO' this *Mediator* look down
upon me, O my God, and thro' ^{1 Tim 2. 5.}
Him do thou pardon and accept both of *me* and ^{2 Cor. 5. 19.}
mine: Let thine Angels encamp about us and pre- ^{Psa. 34. 7.}
serve us to thy heavenly Kingdom, and to thyself ^{2 Tim. 4. 18.}
be the Glory thro' JESUS CHRIST for ever and ^{Rom. 16. 27.}
ever. *Amen.*





*A Secret Closet-Prayer for a Grown
Christian in the Evening.*

Preface, or Address. **I**MMORTAL and Invisible GOD,
1 Tim. 1. 17. whom no natural Eye can see, yet
---6. 16. thyself seest all Things, and weighest all the Ac-
tions of Men.

THINE Eyes run to and fro through the whole
2 Chron. 16. 9. Earth, beholding the Evil and the Good ; thou
Prov. 15. 3. hast fashioned their Hearts alike, and considerest
Psa. 33. 15. all their Works ; for there is not a Word in their
---139. 4. Tongue, but lo, O LORD, thou knowest it alto-
1 Chron. 28. 9. gether, and understandest the Imagination of the
Thoughts.

FOR thou that plantest the Ear, shalt not thou
Psa. 94. 9, hear ? Thou that formedst the Eye, shalt not
---10. thou see ? Thou that teachest Man Knowledge,
shalt not thou know ?

YEA, LORD, thou knowest the Thoughts of
---11. Man are but Vanity, and that vain Man would
Job 11. 12. be wise, tho' born like the wild Asses Colt, and
every Day publishes a-new his Sin and his Folly.

Confession. **A**ND under this Guilt, O LORD,
Job 9. 20. standeth my Soul before thee.
Gal. 3. 10. If I justify myself, my Mouth must condemn me ;
If I say I am perfect, this also shall prove me per-
verse, for I have not continued in all Things to
obey thy Law.

THOU art not in all my Thoughts, but of the
Psa. 10. 4. Rock that begat me have I been unmindful, and
Deut. 32. 18. forgot the GOD that has formed me, and out of
Matth. 12. 35. the evil Treasure of my Heart have I daily
Jer. 6. 7. brought forth evil Things ; and as the Fountain
casteth

An Evening Prayer.

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casteth forth its Water, so hath my Heart its Wickedness.

Here may be confessed any known Sins of the *Day past*, Matth. 15. 18.
 tho' *Mental Sins*, of the Heart only, or *otherwise*, which Mark 7. 21,
 the following *Scripture Catalogue* may bring to Memory, 22, 23.
viz. Out of the Heart doth proceed that which defileth a Gal. 5. 17, 20,
 Man, *Evil Thoughts*, Murthers, Hatred, Wrath, Malice, 21.
Clamour, Fightings, Adulteries, Fornications, Lasciviousness, Rom. 1. 29.
Uncleanness, Covetousness, Envy, Theft, Fraud whether by 30, 31.
Word, Measure or Weight, Extortion, Deceit, Reviling, ---3. 14.
Slander, Whispering, Backbiting, Tale-bearing, Foolish Eph. 4. 25, 31.
*Talking and Jest*ing, Pride, Implacableness, Unmerciful- ---5. 3, 4.
 ness, Unnaturalness, Disobedience to Parents, Intemperance, 1 Cor. 6. 10.
Drunkennes, Revellings, Wickedness. Lev. 19. 16.

Deut. 25. 13, 14, 15, 16. Prov. 11. 1. Psa. 101. 5. Jer. 23. 10.

LORD, what Iniquity has been in my Tongue? Job 6. 30.
 What Lusts in my Mind? How sensual and Gal. 5. 17.
 earthly my Desires, who have been looking after Jude 19.
 the Things that *are seen*, which are *temporal*, more Phil. 3. 19.
 than after Things that are *not seen*, which are 2 Cor. 4. 18.
eternal.

Petition. O MY GOD, tho' mine Iniquities te- Jer 14. 7.
 stify against me, and my Backfli- Dan. 9. 15.
 dings are many; and tho' I have sinned and done Acts 5. 31.
 wickedly, yet through thy Son CHRIST JESUS Matth. 1. 21,
 do thou pardon me, and for thy Name's Sake do
 thou save me from all my Sins.

How long, O LORD, shall vain Thoughts Jer. 4. 14.
 lodge within me, and the Lusts of the Flesh thus 1 Pet. 2. 11.
 war against my Soul. O by thy *Spirit* help me
 to conquer them more and more, and even those Rom. 8. 37,
 Sins which most easily beset me; and under what ---39.
 Form or Temptation soever they may appear,
 let them never be able to separate me from thy Heb. 12. 1.
 Love in CHRIST.

BUT make me strong in *Him*, and in the Power Eph. 6. 10.
 of his Might; that being filled with the Know-
 ledge of his Will, in all Wisdom and Spiritual Col. 1. 9.
 Understanding, I may discern both Good and Heb. 5. 14.
 Evil.

THAT

An Evening Prayer

THAT I may know and experience that thy
 Prov. 3. 17. Ways are Ways of Pleasantness, and thy Paths
 Psa. 19. 9. are Paths of Peace ; that thy Judgments are true
 — 11. and righteous altogether, and in keeping of them
 there is great Reward.

BUT what Profit can I have in those Things,
 Rom. 6. 21. whereof I must be ashamed, whose End is Death,
 Prov. 14. 12. and whose Steps take hold of Hell.
 — 5. 5.

LORD, let not Satan blind mine Eyes, nor do
 2 Cor. 4. 4. thou give me up to Delusions to believe a Lye,
 2 Theff. 2. 11. or to be hardned by the Deceitfulness of Sin ; for
 Heb. 3. 13. what shall it profit me if I gain the whole World,
 Mark 8. 36. and lose my own Soul ?

AM I not thine, O LORD, and devoted to
 Ezek. 16. 60, thee ? O establish thy Covenant with me for ever,
 — 62. and give me a new Heart, and a new Spirit do
 — 36. 26, thou put within me, and cause me to walk in thy
 — 27. Statutes, and keep thy Judgments and do them,
 that thereby I may escape the Pollutions of the
 2 Pet. 2. 19, 20. World, and may present my Body a living Sacri-
 Rom 12. 1. fice, holy and acceptable to Thee, which is but
 a reasonable Service.

AND as every Day brings me nearer to *Death*,
 1 Cor. 11. 31. and nearer to *Judgment*, and adds to my great
 John 9. 4. *Account*, so help me to be judging myself, and
 Ezra 3. 4. my Actions in this Life, and to be daily doing
 thy Work who hast sent me, while it is Day, ac-
 2 Cor 1. 22. cording as the Duty of the Day requires ; and in
 Rom. 8. 16. all give me such an Earnest of thy Spirit in my
 Heart, as shall bear Witness with my own Spirit
 that I am thine.

In Times of *Sickness*, the *Short Prayer* for that Purpose,
 which follows at the End of this, may be made Use
 of here.

Intercession. BLESSED is the Nation whose God
 Psa. 33. 12. is the LORD, and the People
 Math. 24. 12. whom thou hast chosen for thine own Inheritance.
 O may this *Nation* which professeth thy Name be
 thus

thus happy, and thus blessed. Tho' our Iniquities have abounded, and the Love of many has waxed cold, yet renew thy Work in the midst of our Years, and let thy pure Religion and undefiled prosper; and those that are gone astray from thee, turn them again to CHRIST the great Shepherd of their Souls, and do thou save them.

PRESERVE the KING and QUEEN, and all the Royal Family. Teach them thy Way, O LORD, that they may walk in thy Truth, and unite their Hearts to fear thy Name. Give to the KING thy Judgments, and thy Righteousness to the King's Son, that the Nation may rejoice, and all the People thereof may praise thee.

AND do thou, O GOD, that standest in the Congregation of the Mighty, and art wonderful in Council, teach our Senators Wisdom, overrule and direct their Debates for thy Honour and Glory, and for the Good and Safety of thy Church and People.

MAY all our Judges and Magistrates be Ministers of GOD for Good, and do no Unrighteousness in Judgment, but be Terroures to evil Works, and Encouragers of those that do well.

AND may the Ministers of thy Gospel be themselves Examples to others, walking according to thy Rule, having the Life of CHRIST manifested in them, that thy Pleasure, O LORD, may prosper in their Hands, and Sinners be converted to thee.

AND may all my Relations become holy, chosen of GOD, and bear the Divine Image in them, that in the last Day they may be found of thee in Peace.

Thanksgiving. BLESSED be thy Name, O GOD, who hast commanded thy Loving-Kindness in the Day-time; let my Song be with thee *this Night*, and my Prayer with thee the GOD of my Life.

An Evening Prayer, &c.

Neh. 9. 25. I HAVE eaten and been filled, and delighted
 1 Tim. 6. 17. myself in thy Goodness, for thou hast given me
 many of thy Mercies richly to enjoy.

Psa 103. 10. THOU hast not dealt with me after my Sins,
 nor brought upon me mine own Iniquities : Thou
 --94. 23. hast not cut me off in my Wickedness, but hast
 --39. 13. spared me to recover myself, and make my Peace
 with Thee, before I go hence and be no more.

Heb. 6. 8. BLESSED be GOD for the Hope thou hast set be-
 Rev. 22. 17. fore me, for thy continued Offers of Life and
 Heb. 10. 39. Grace ; make them effectual thro' Faith to the
 Psa. 145. 10, saving of my Soul, that with thy Saints I may
 11. praise thee here, and for ever glorify thee here-
 Rev. 1. 5, 6. after.

Conclusion. TO thy Protection, O GOD, I
 Jer. 44. 27. commit myself this Night, watch
 --31. 26. over me for Good ; let my Sleep be sweet unto
 Psa. 143. 8. me, and let me hear thy Loving-Kindness in the
 Morning, for in thee do I trust.

AND be thou always my Keeper, and my
 Psa. 121. 5, Shade on my Right Hand, that the Sun smite me
 —6, not by Day, nor the Moon by Night, and pre-
 —7, serve both *me* and *mine* from all Evil : Bless us,
 —8. O LORD, and preserve our Souls from this Time
 forth and for evermore. *Amen.*



*The Occasional PRAYER in Time of Sicknes
 and Bodily Disorder, to be used in the preceding
 Secret and Closet PRAYERS for Morning and
 Evening, in that Part called PETITION.*

AND I most humbly intreat thy Compassion
 Psa. 6. 1. 2, upon me at this Time of my *Illness* and
 Bodily Disorder. Rebuke me not in thine Anger,
 —4. nor chasten me in thy hot Displeasure, but have
 Mercy upon me, return and deliver my Soul.

MAKE

MAKE my Bed in my Sicknefs, and in due Time do thou heal me. Let me hear thy Rod, and him that has appointed it, and by this Visitation do thou purge mine Iniquity, and let the Fruit thereof be the Removal of Sin.

Pfa. 41. 3, 4.

Mich. 6. 9.

Ifa. 27. 9.

LET this remind me that my resting Place is not here, but that I am a Stranger and Sojourner as all my Fathers were; teach me therefore to number my Days, and to apply my Heart unto Wisdom, to seek a Treasure in Heaven, to live the Life of the Righteous here, that my last End may be like his.

Pfa. 39. 12.

---90. 12.

Luke 12. 33.

Numb. 23. 10.

THO' the outward Man may decay, let the inward Man be daily renew'd, that these light Afflictions which are but for a Moment may work out for me a far more exceeding and eternal Weight of Glory: And when the earthly House of this Tabernacle shall be dissolved, I may have an House not made with Hands, eternally in the Heavens.

2 Cor. 4. 16,

---17.

---5. 1.

N. B. In the like Manner the *Occasional Prayer* for *Trouble of Mind* in Page 30. for *Child-bearing*, p. 32. for *Old Age*, p. 33. &c. may be made use of, as this for *Sicknefs*, by a small Alteration of some *Relative Terms* in those Forms, and changing of the *Plural* for the *Singular Number*.





A PRAYER for Children.

The first and main Design of all *Forms of Prayer* composed for *young Children* should be to imprint and fix in their tender Minds a Notion of a God, who makes, supports, sees and rules all Things, who is angry with wicked Words and wicked Actions, who is to be fear'd, worshipp'd and prayed to, and to be thank'd for every good Thing they enjoy: And these Things ought first to be taught and express'd by the more *common Observances* in Life, of which *Children* most *naturally* take Notice themselves, and *through which* they may be led to more *Instructive Forms*.

And as they increase in Knowledge, and are capable of understanding the *Principles* and *Precepts* of the Christian Religion, their *Forms* should be enlarged and extended to all the *Parts of Prayer*, to the *General Duties* of a *Christian*, and upon the Foundation of the *Christian Scheme*, which *last Forms* must be suppos'd fit for *such only* who have learnt and been instructed by some *Catechism*, or Method of religious Discipline.

'Tis customary with *Pious Parents* and *Guardians* of *Children* to begin *early* this Work of *teaching them to pray*, and that before they seem to have any *Idea* of a *God*, or of the *Matter* they pray for: But as Nature or Reason shews us, *this* is the Way to *open* their Understandings, and to bring them to the Knowledge of *both*; and as we know not *how soon*, nor in *what Way* or *Manner* it may please God to *impress* their *Minds*, and *bless* the Use of the *Earliest Means*, so it is a *commendable Thing* in such Parents and Guardians to be thus *early* in their *own Duty* to them.

Nor need they doubt that *Children* of such Age are *capable* *Subjects* of the *Grace* of God, or his *Divine Influence*, when they consider the Scripture Account of them, as in *Covenant with God*, Gen. 17. 7, 10, 12, 14. Rom. 11. 11, 16, 17, 27. As *Children of the Promise*, Acts 2. 39. *Holy*, 1 Cor. 7. 14. As invited by *Christ himself* to receive his *Blessing*, because of *such* is the *Kingdom of Heaven*, Matth. 19. 14. When they find *John the Baptist* was filled with the *Holy Ghost* from his *Mother's Womb*, and even there was *Receptive of Joy*, Luke 1. 15. 44. And that out of the *Mouths of Babes and Sucklings* God hath perfected to himself *Praise*, Matth. 21. 15, 16.

But

But still it should be observed, that in *Proportion* to the *Age* should be the *Instructions* ; for *very young* Children a *few short Expressions only* are best at first, of which Kind many *Forms* are found in *Families*, not necessary to be inserted here, and from these they may arise to the *Lord's Prayer*, which when they come to understand, they may proceed to the *following*, viz.

A P R A Y E R for CHILDREN.

Preface, or Address. **O** GOD the Creator of Heaven Gen. 1. 1. and Earth, who givest the Sun for a Light by Day, and the Moon and Stars for Jer. 31. 35. a Light by Night :

Who commandest the Clouds from above, and Psa. 78. 28. causest the Rain to fall : Who makest the Grass Job 38. 26. to grow in the Fields, and givest both Life and Deut. 11. 15. Breath to every Creature. Acts 17. 24. 25.

BEFORE thee do I kneel down and worship, for Psa. 95. 6. I am also the Work of thy Hands ; thou hast made Job 34. 19, 21. --- 10. 8. me, and daily seest all my Doings.

Confession. **H**OW therefore should I take heed Psa. 39. 1. to my Ways, that I offend thee Deut. 21. 20. not, by any stubborn or perverse Behaviour, by Prov. 28. 18. any Disobedience to my Parents, or those that instruct me ; by any Strife, Hatred or Variance ; Gal. 5. 20. by lying Lips, or a deceitful Tongue ; and yet, Psa. 120. 2. O LORD, of these Crimes have I been too guilty.

Petition. **B**UT have Mercy upon me and for- Psa. 86. 5. give all my Sins, and all my Faults. Rom. 12. 18. Keep me from offending again, and help me to 1 Theff. 4. 9. live in Love and Peace with every one. Be thou Jer. 3. 4. the Guide of my Youth, and renew a right Spi- Psa. 51. 10. rit within me ; for Foolishness is bound in the Prov. 22. 15. Heart of a Child, and Childhood and Youth are Eccl. 11. 10. Vanity.

EARLY was I given to thee (*in my Baptism*) Mark 10. 14, bless me and make me thy Child, and Partaker — 16.

A Prayer for Children.

2 Pet. 3. 18. of thine Heavenly Kingdom ; and as I grow in
 Luke 2. 52. Years, may I grow in Wisdom and Grace, and
 1 Sam. 2. 26. in Favour with God and Man.

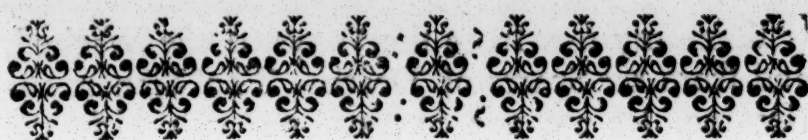
Intercession. O W N and prosper all my Relations (*my Father, my Mother, &c.*) my *Instructors*, and all my *Friends*, and do thou recompence their Works of Kindness and Love to me. O give them the Blessings of the Life that now is, and of that which is to come.

Thanksgiving. I T H A N K thee, O God, for thy constant Care of me, and for all thy Mercies, who preservest me by Day, and givest me Sleep by Night, who cloathest me with Raiment, and givest me Food convenient for me, praised be thy Name.

Conclusion. C O N T I N U E still, O God, to preserve and bless me 'till thou hast made me fit for the everlasting Kingdom of my LORD and SAVIOUR JESUS CHRIST. *Amen.*

Our Father which art in Heaven, &c.





A larger Prayer for more grown Children instructed in Religion.

Preface. **A**LMIGHTY GOD, and Father of all Gen. 17. 1.
Things, who dwellest in Heaven 2 Cor. 8. 6.
above, and from thence beholdest all the Children Psa. 123. 1.
of Men; and tho' no Eye can see thee, yet all ---33. 13, 14.
Things are open and naked to thy Sight, who 1 Tim. 6. 16.
wilt bring every Work into Judgment, and every Heb. 4. 13.
secret Thing, whether it be good, or whether Eccl. 12. 14.
it be evil.

Confession. **T**HOU knowest the Imaginations of Gen. 8. 21.
my Heart have been evil from Psa. 51. 5.
my Youth; that I was shapen in Iniquity, and Eccl. 11. 10.
conceived in Sin; and that Childhood and Youth Psa. 25. 7.
are but Vanity. LORD, do thou forgive my early 1 John 1. 9.
Sins, and cleanse me from all Unrighteousness.

Petition. **R**ENEW me by thy Gracious SPIRIT, Tit. 3. 5.
that I may remember thee my *Creator* Eccl. 12. 1.
in the Days of my *Youth*; that I may put 1 Cor. 13. 11.
away all *Childish* Things, and delight myself in Rom. 7. 22.
thy *Law*.

ENLIGHTEN me, that I may know *thee*, and Eph. 1. 17, 18.
seek *thee early*; that I may love thy *House*, and Prov. 8. 17.
reverence thy *Sanctuary*; that I may fear to take Psa. 26. 8.
thy *Holy Name* in vain, or prophane thy *Sabbaths*. Lev. 19. 30.
Deut. 5. 11, 12.

TEACH me to honour
If no Parents are living, and obey my *Parents* in all Col. 3. 20.
then read Governors and Mal. 4. 6.
Instructors. Things; incline my Heart
to them, that I may cause Prov. 10. 1.
them to rejoice, and may add no Sorrow to their
Care.

KEEP

A Prayer for Grown Children.

KEEP my *Feet* from the Ways of the Wicked,
 Psa. 146. 9. and from the Snares of Death. Tho' Sinners en-
 Prov. 14. 27. tice me, let me not consent, nor run with the
 ---1. 10. Multitude to commit Evil.
 Exod. 23. 2.

HELP me to fly all youthful Lusts, keep mine
 2 Tim. 2. 22. Eyes from Pride and Vanity ; my *Hands* from
 Prov. 6. 17. Violence and Stealing ; my *Tongue* from Lying
 Psa. 119. 37. and Evil-speaking ; my *Heart* from Anger and
 James 4. 1. Malice ; and make me kind and tender to all,
 Lev. 19. 11. and ready to forgive those that offend me.
 Eph. 4. 25, 31,
 32.

Intercession. PRESERVE and bless this *Land* in
 1 Tim. 2. 2. which I live, thy CHURCH, the
 KING, and all that rule in it, that Peace and
 Psa. 85. 9, 10, Plenty, Righteousness and Truth may abound
 11. amongst us.

BLESS and preserve all
 Father, Mother, Brothers my *Relations* and *Friends*,
 Psa. 72. 14. and Sisters, may be here read. let their Lives be precious
 ---121. 7. with thee, keep them from all Sin, and from all
 Deut. 28. 8. Evil, and prosper them in all their Works, and
 when thou callest them from this Life, let it be to
 live for ever with CHRIST above.

Thanksgiving. I THANK thee, O FATHER, the
 Eph. 5. 20. Guide of my Youth, for thy
 Jer. 3. 4. daily Blessing and Protection of me, for my Life
 Psa. 66. 9. and Health, for my Food and Raiment ; that I
 Psa. 91. 10. am not naked, destitute and friendless, as many
 Matth. 6. 25. are ; 'tis thy Goodness that has made me to differ
 James 2. 15. from them, praised be thy Name.
 Psa. 88. 18.
 1 Cor. 4. 7.

BUT more especially do I thank thee, O GOD,
 Eph. 1. 7. for the Redemption of my Soul by thy Son
 Col. 3. 1. CHRIST JESUS, who died to save me from my
 Heb. 4. 14, 16. Sins, and is risen again to thy Right Hand, to
 ---7. 25. hear my Prayers, to plead for me Above, to re-
 John 14. 2. concile me to GOD, and to secure for me Heaven
 ---6. 47. and Everlasting Life when I die, if I believe in
 Him.

Con-

Conclusion. **O** GOD of all Grace, accept of me, for I am *thine*: Thine, for ^{1 Pet. 5. 10.} thou hast made me; thine, for thou hast redeemed and purchased me with the precious Blood of thy Son; thine by Covenant, for early was I devoted to thee; and thine now by my own Desire, ^{1 Cor. 6. 19, 20.} and let me be thine for ever, and of the Number ^{Job 31. 15.} of those Children that thou shalt make Heirs of ^{1 Pet. 1. 18, 19.} GOD, and joint Heirs with CHRIST JESUS, to be ^{Heb. 8. 10.} glorified with Him hereafter. Hear me for his ^{Acts 2. 38, 39.} Sake, in whose Words I conclude my Prayer. ^{Rom. 8. 17.}

O UR Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done on Earth as it is in Heaven. Give us this Day our daily Bread, and forgive us our Trespases, as we forgive them that trespass against us: And lead us not into Temptation, but deliver us from Evil. For thine is the Kingdom, and the Power, and the Glory, for ever. Amen.



F I N I S.

4 00 58



An Appendix to the preceeding Work.

AS *Confession of Sin* is one great Part of *Christian Prayer*, so *Contrition of Heart* makes the *Soul*, and constitutes the *Essence* of it; which in order to excite more strongly, the following *Catalogue of Sins* is exhibited here by Way of *Appendix*, and in the *Scripture Display* of them; by which the various *Aggravations* will more affectingly appear, as they are voluntary *Neglects* of God's express *Commands*, and *Contempts* of his *Prohibitions*; as they are *Debasements* of our *Christian Characters*, and *Breaches* of our *Covenants*, in *Opposition* to the greatest *Curses* and *Punishments* pronounced against them in this *Life*, and the most terrible *Judgments* and *Miseries* in that to come.

These being often read, and revolv'd in the *Mind*, and by young Persons learn'd by *Heart*, may not only excite *Shame*, and *Sorrow* under real *Guilt*; but may also prove effectual *Antidotes* against future *Corruptions*, or at least abate, if not destroy that false *Pleasure* pretended in the *Ways* of *Sin*.

Ps. 119. 9.

Wherewith shall a young Man cleanse his Way? by taking heed thereto according to thy Word.

1. Atheism, Infidelity or Contempt of God and his Law.

THE Fool has said in his heart there is no God. Ps. 14. 1.
Pharaoh said, who is the Lord that I should obey his Voice? Exod. 5. 2.

He that believeth not is damned. — He that believeth not, Matth. 16. 16.
maketh God a Liar, and is condemned already. 1 Joh. 5. 10.

The wicked thro' the pride of his Countenance will not seek after God: he has said in his Heart I will not be moved; Joh. 3. 18.
for I shall never be in Adversity. — God has forgotten; He Ps. 10. 4.
hideth his Face, and will never see. — 6.

Understand, ye brutish among the people: and ye fools Ps. 94. 8.
when will ye be wise?

N

He

Pf. 94. 9,

He that planted the Ear, shall he not hear? he that formed the Eye, shall he not see? he that teacheth Man knowledge shall not he know?

23.

He shall bring upon them their own Iniquity, and shall cut them off in their own wickedness, and the Lord our God shall cut them off.

Prov. 1. 22,

23,

24,

25,

26,

27,

28, 31.

How long ye simple ones will ye love Simplicity and Scorners delight in scorning, and fools hate knowledge. Turn ye at my reproof; because I have called and ye have refused, I have stretched out my hand and no man regarded, but have set at nought all my Counsels and would none of my reproof: I will also laugh at your Calamity, I will mock when your fear cometh. — When your fear cometh as a Desolation, and your Destruction cometh as a Whirlwind, when distress and anguish come upon you, then shall they call but I will not answer &c. They shall eat of the Fruit of their own Ways, and shall be fill'd with their Devices.

Luke 19. 27.

But these mine Enemies that would not that I should reign over them, bring them hither and slay them before me.

2. *Idolatry.*

If. 44. 15.

I John 5. 21.

Exod. 20. 3,

4,

5.

HE maketh a God and worshippeth it. — Little Children keep your selves from Idols. — Thou shalt have no other Gods before me; Thou shalt not make unto thy self any graven Image, or any likeness of any thing in Heaven above, or that is in the Earth beneath, thou shalt not bow down thy self to them &c. for I the Lord thy God am a jealous God.

If. 42. 8.

I am the Lord, that is my Name, and my Glory I will not give unto another, neither my Praise to graven Images.

Deut. 17. 5.

— 7. 3. 16,

25, 26.

God commanded that Idolaters should be stoned to Death, and should not be allowed in Marriage to his People; because Idolatry is a Snare, and an Abomination to the Lord, an accursed thing, and brings a Curse with it.

Hos. 4. 12, 14,

17.

— 10. 2.

Rev. 21. 8.

'Tis the Spirit of Whoredom and Adultery; it divides the Heart, makes God forsake us.

Ephraim is joyned to Idols let him alone.

Idolaters shall have their Part in the Lake, which burneth with Fire and Brimstone, which is the second Death.

3. *Of profaning the Name of God, Cursing, and Swearing.*

Lev. 19. 12.

THOU shalt not profane the Name of thy God; I am the Lord.

Exod. 20. 7.

Thou shalt not take the Name of the Lord thy God in vain, for I the Lord will not hold him guiltless that taketh his Name in vain.

Give

Give unto the Lord the Glory due unto his Name, — If ye Ps. 96. 8.
will not hear, and if ye will not lay it to Heart to give Glory Mal. 2. 2.
to my Name saith the Lord of Hosts, I will ever send a Curse
upon you.

Bless and curse not. — The Curse causeless shall not come. Rom. 12. 14.

The Wicked through the Pride of his Countenance will Prov. 26. 2.
not seek after God, his Ways are always grievous, his Mouth Ps. 10. 4, 5, 7.
is full of Cursing. — As he loved Cursing, so let it come un- — 109. 17, 18.
to him; as he cloathed himself with Cursing like as a Gar-
ment, so let it come into his Bowels like Water, and like
Oyl into his Bones.

The Tongue is a Fire, a World of Iniquity, it defileth the James 3. 6, 9,
whole Body &c. Therewith bless we God, even the Father; 10.
and therewith curse we Men: Out of the same Mouth pro-
ceedeth Blessing and Cursing; my Brethren these things
ought not to be so.

Swear not at all neither by Heaven for it is Gods Throne, Matth. 5. 34,
nor by the Earth for it is his Footstool; but let your Com- 37.
munication be yea, yea, nay, nay, for whatsoever is more
than these cometh of Evil.

Hear the Word of the Lord ye Children of Israel, for the Hos. 4. 1, 2, 3.
Lord hath a Controversie with the Inhabitants of the Land,
because there is no Truth or Knowledge of him by Swearing,
Lying &c.

Because of Swearing the Land mourneth, both Prophet Jer. 33. 10, 11,
and Priest are prophane: Wherefore their Way shall be to 12.
them as slippery Ways in Darknes. I will bring Evil upon
them even the Year of their Visitation saith the Lord.

4. Profanation of the Sabbath.

Remember the Sabbath Day to keep it holy, six Days Exod. 20. 8, 9.
shalt thou labour and do all thy Work, but the seventh
is the Sabbath of the Lord thy God, in which thou shalt not
do any Work &c.

Thus saith the Lord, take heed to your selves, and bear no Jer. 17. 21.
Burthen on the Sabbath Day, nor carry it out of your Houses,
neither do ye any Work, but hallow the Sabbath. — (This is Luke 3. 4.
only to be understood of our own Worldly Business, but not Matth. 12. 10,
of good Works, or Acts of Necessity and Mercy, which we 12.
are taught by our Saviour, are Duties becoming the Sabbath Luke 13. 14, 15,
Day.)

Ye shall keep my Sabbaths, and Reverence my Sanctuary; Lev. 19. 30.
I am the Lord.

If thou turn away thy Foot from the Sabbath, from doing Is. 58. 13, 14.
thy Pleasure on my holy Day, and call the Sabbath a Delight,
the Holy of the Lord, honourable, and shalt honour him,
not doing thine own ways, nor finding thine own pleasure,
nor speaking thine own words; Then shalt thou delight thy
self in the Lord, and I will cause thee to ride upon the high

Numb. 15. 32,
35.

Places of the Earth, and feed thee with the Heritage of Jacob thy Father; for the Mouth of the Lord hath spoken it.

The Person, who in contempt of the Commandment, was found gathering Sticks in the Wilderness, on the Sabbath Day, was by God's special Command brought forth, and stoned to Death before the Congregation.

5. *Hypocrisie.*

Prov. 30. 12.

Luke 18. 12.

If. 58. 2.

6,

7.

Jer. 7. 3, 4,

5,

6,

9,

10.

Rom. 1. 18.

Mal. 1. 14.

Jer. 48. 10.

Prov. 21. 27.

Job. 36. 13.

— 27. 8, 9.

— 8. 13.

THERE is a Generation that are pure in their own Eyes; and yet is not washed from their Filthiness. — Tho' we fast twice a Week, and give Tithes of all we possess; tho' we seek the Lord daily, and delight to know his Ways, as righteous People, and forsake not the Ordinances of the Lord; yet if we loose not the Bands of Wickedness, undoe the heavy Burdens, and let the oppressed go free. — If we deal not our Bread to the Hungry &c. but hide our selves from our own Flesh, then will not God hear, nor accept us. — Thus saith the Lord of Hosts, trust ye not in lying Words, saying, The Temple of the Lord, the Temple of the Lord, the Temple of the Lord are these; but thoroughly amend your Ways, and your Doings to execute Justice thoroughly between a Man and his Neighbour &c. For will ye steal, Murder, and swear falsely &c. and come and stand before me in this House, which is called by my Name.

The Wrath of God is revealed from Heaven against the Unrighteousness of Men, who hold the Truth in Unrighteousness.

Curfed be the Deceiver, who hath in his Flock a Male, and voweth and sacrificeth to the Lord a corrupt Thing. — Curfed be he that doth the Work of the Lord deceitfully.

The Sacrifice of the wicked is an abomination: how much more, when he bringeth it with a wicked Mind.

The Hypocrites in Heart heap up Wrath. — What is the Hope of the Hypocrite which he hath gained, when God taketh away his Soul? — Will God hear his Cry when Trouble cometh upon him. — His Hope shall perish and be cut off: his Trust shall be as a Spiders Web.

See, Job 20. 5, 6, 7, 8, 9, 10, 11, 12, &c.

6. *Disobedience to Governours.*

Rom. 13. 1.

2,

7.

LET every Soul be subject to the higher Powers; for there is no Power but of God: the Powers that be, are ordained of God. Whosoever therefore resisteth the Power, resisteth the Ordinance of God: and they that resist, shall receive to themselves Damnation. — Render therefore to all their Dues: Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour.

Render

Render to Cæsar the things that are Cæsars. — Submit Matth. 22. 21.
your selves to every Ordinance of Man for the Lords sake; 1 Pet. 2. 13, 14,
whether it be to the King as Supreme, or unto Governours 15.
as unto them that are sent by him, for so is the Will of
God.

Put them in mind to be subject to Principalities and Pow- Tit 3. 1.
ers, and to obey Magistrates. — Rebellion is as the Sin of 1 Sam. 15. 23.
Witchcraft, and Stubborness is as Iniquity and Idolatry.

Curse not the King, no not in thy Thoughts. — Fear God, Eccles. 10. 20.
Honour the King. — Thou shalt not speak evil of the Ruler 1 Pet. 2. 17.
of thy People. Acts 23. 5.

God knoweth how to reserve the Unjust to the Day of 2 Pet. 2. 9, 10.
Judgement to be punished, but chiefly them, that walk after
the Flesh, and despise Government. Presumptuous are they,
and self-will'd, they are not affraid to speak evil of Dignities.
— While they promise Liberty, they themselves are Servants 19.
to Corruption.

7. Disobedience to Parents.

CHILDREN obey your Parents in the Lord; for this Eph. 6. 1,
is right.

Honour thy Father and thy Mother (which is the first Com- 2,
mand with Promise) that it may be well with thee, and thou 3.
mayst live long on the Earth.

Children obey your Parents in all things; for this is well Col. 3. 20.
pleasing to the Lord.

Hearken to thy Father that begat thee, and despise not Prov. 23. 22.
thy Mother when she is old.

In the last Days, perilous times shall come; for Men shall 2 Tim. 3. 1, 2,
be lovers of themselves, covetous, boasters, disobedient to 3.
Parents, unthankful, without natural Affections.

Curled be he that setteth light by his Father, or his Mo- Lev. 17. 16.
ther, and all the People shall say, Amen.

Who so curseth his Father, or his Mother, his Lamp shall Prov. 20. 20.
be put out in obscure Darknes. — He that smiteth, and he Exod. 21. 15,
that curseth his Father, or his Mother, shall surely be put to 17.
Death. — The Eye that mocketh at his Father, and despiseth Prov. 30. 17.
to obey his Mother, the Ravens of the Valley shall pluck it
out, and the young Eagle shall eat it.

A foolish Son is the Calamity of his Father, is his Grief, — 17. 25.
and Bitterness to her that bare him. — He that wasteth his Fa- — 19. 13.
ther, and chaseth away his Mother, is a Son that causeth
Shame, and bringeth Reproach.

Cease, my Son, to hear the Instruction, that causeth thee to Prov. 19. 26,
err from the Word of Knowledge. — Who so keepeth the 27.
Law is a wise Son; but he that is a Companion of riotous — 28. 7.
Men, shameth his Father.

God commanded that the stubborn and rebellious Son, that Deut. 21. 18,
would not obey the Voice of his Father, or Mother when 19, 20, 21.
they

they chastened him, but would continue in Gluttony and Drunkenness, to be publicly stoned to Death.

8. *Sinful Neglects, and Provocation of Parents to your Children.*

Prov. 22. 6,
15.

TR A I N up a Child in the Way he should go, and when he is old he will not depart from it. — Foolishness is bound up in the Heart of a Child; but the Rod of Correction shall drive it out.

— 29. 15, 17.

— 13. 22,

24.

— 19. 18.

The Rod and Reproof give Wisdom; but a Child left bringeth his Mother to Shame. — He who spareth his Rod, hateth his Son; but he who loveth him chasteneth him be- times. — Chasten him while there is hope, let not thy Soul spare for his crying.

Eph. 6. 4.

Col. 3. 21.

Fathers provoke not your Children to wrath; but bring them up in the Nurture and Admonition of the Lord. --Nor provoke them to Anger lest they be discouraged.

1 Tim. 5. 8.

If any provide not for those of his own House, he hath denied the Faith, and is worse than an Infidel.

9. *Wives to their Husbands.*

Eph. 5. 22,

23,

33.

1 Pet. 3. 1,

2,

3,

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WI V E S submit your selves unto your own Husbands as unto the Lord; for the Husband is the Head of the Wife, even as Christ is the Head of the Church; therefore as the Church is subject to Christ, so let Wives be subject to their own Husbands in every thing. — See that Wives reverence their Husbands.

Wives be obedient to your own Husbands, that if any obey not the Word, they also may without the Word be won by the Conversation of the Wives, while they behold your chaste Conversation coupled with Fear; being adorned with the Ornament of a meek and quiet Spirit, which is in the sight of God of great Price, and the manner in which holy Women of old adorned themselves.

Prov. 12. 4.

A virtuous Woman is a Crown to her Husband; but she that maketh ashamed, is as Rottenness to the Bones.

— 19. 13.

— 21. 19.

The Contentions of a Wife are a continual dropping, and 'tis better to dwell in the Wilderness than with a contentious angry Woman.

— 31. 10.

See the Virtuous Woman described at large, Prov. 31. --The Heart of her Husband doth safely trust in her, so that he shall have no need of Spoil. She will do him good, and not evil, all the days of her Life. She worketh willingly with her hands. She looketh well to the Ways of her Household, and eateth not the Bread of Idleness. She openeth her Mouth with Wisdom, and her Tongue is the Law of Kindness. &c.

10. *Husbands to their Wives.*

A Wife is not to be put away from her Husband, save for the Cause of Fornication or Adultery. Matth. 5. 32.
 Husbands love your Wives, be not bitter against them. —19. 3. —8. 9.
 — Love them as Christ loved the Church, and gave himself for it. — So ought Men to love their Wives as their own Bodies. — He that loveth his Wife, loveth himself; for no Man ever hated his own Flesh, but nourisheth and cherisheth it, even as Christ the Church. — For this Cause shall a Man leave his Father and Mother, and shall be joyn'd to his Wife, and they two shall be one Flesh. Col. 3. 19.
Eph. 5. 25,
28,
31.

Husbands dwell with your Wives according to Knowledge, giving Honour unto them as the weaker Vessels, and as being Heirs together of the Grace of Life, that your Prayers be not hindred. 1 Pet. 3. 7.

21. *Disobedience, and Unfaithfulness of Servants to Masters.*

SERVANTS be obedient to your Masters, according to the Flesh, with Fear and Trembling, in Singleness of Heart, as unto Christ; not with Eye-Service, as Men-pleasers; but as Servants of Christ, doing the Will of God from the Heart, with Good-Will doing Service as to the Lord, and not unto Men; knowing that whatever good thing any Man doth, the same shall he receive of the Lord. Eph. 6. 5,
6,
7,
8.

Whatever ye do, do it heartily as to the Lord, not unto Men, knowing that of the Lord ye shall receive the Reward of Inheritance; for ye serve the Lord Christ: But he that doth wrong, shall receive for the Wrong that he hath done, and there is no Respect of Persons. Col. 3. 22,
23,
24,
25.

Let as many Servants as are under the Yoke, count their own Masters worthy of all Honour, that the Name of God, and his Doctrine be not blasphem'd. 1 Tim. 6. 1,
2,

Exhort them to be obedient, and to please well in all things; not answering again, not purloining; but shewing all good Fidelity, that they may adorn the Doctrine of God. Tit. 2. 9,
10.

Servants be subject to your Masters, with all Fear, not only to the good and gentle, but also to the froward; for this is Thankworthy, if a Man for Conscience towards God, endure Grief suffering wrongfully. For what Glory is it, if when ye are buffeted for your Faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is acceptable to God. For even hereunto are ye called, for Christ also suffered for us, leaving us an Example that we should follow his Steps. 1 Pet. 2. 18,
19,
20,
21.

12. Of Masters to Servants.

- Deut. 24. 14, 15. **T**HOU shalt not oppress an hired Servant, that is poor and needy. — At his Day thou shalt give him his Hire, neither shall the Sun go down upon it, for he is poor, and setteth his Heart upon it; lest he cry against thee unto the Lord, and it be a Sin unto thee.
- Job 31. 13, 14, 15. If I did despise the Cause of my Man-Servant, or my Maid-Servant when they contended with me, what then should I do when God riseth up? What shall I answer him? Did not he that made me in the Womb, make him? And did not one fashion us?
- Jer. 22. 13. Wo unto him that useth his Neighbours Service without Wages, and giveth him not for his Work.
- Col. 4. 1. Masters give unto your Servants, that which is just and equal, knowing that he have a Master in Heaven.
- James 5. 1, 4. Go to now, ye rich Men, weep and howl, for your Miseries that shall come upon you. Behold the Hire of your Labourers, which is of you kept back by Fraud, crieth, and hath entered into the Ears of the Lord of Sabbath.

13. Murder.

- Deut. 5. 17. **T**HOU shalt not kill. — Thou shalt do no Murder.
- Mat. 19. 18. Who so sheddeth Man's Blood, by Man shall his Blood be shed; for in the Image of God made he Man.
- Gen. 9. 6. The Murderer shall surely be put to Death, the Avenger of Blood shall slay him. — Ye shall take no Satisfaction for the Life of a Murderer, so ye shall not pollute the Land in which ye live.
- Numb. 35. 16, 17, 18, 19, 20. Ye are of your Father the Devil, and the Lust of your Father ye will do: he was a Murderer from the beginning.
- John 8. 44. But Murderers shall have their Part in the Lake which burneth with Fire and Brimstone, which is the second Death.
- Rev. 21. 8. The Lord will abhor the bloody Man. — Bloody Men shall not live out half their Days.
- Pf. 5. 6. From whence come Wars and Fightings amongst you, — 55. 23. come they not from hence, even the Lusts that war in your Members.
- James 4. 1.

14. Hatred, Envy and Malice.

- 1 John 2. 9. **H**E that hateth his Brother is in Darknes, and walketh in Darknes. — is a Murderer. — is a Lye.
- 3. 15. Hatred shirreth up Strife, and he that hideth Hatred with lying Lips is a Fool.
- 4. 20. He that hateth, dissembleth with his Lips, and layeth up Deceit within him.
- Prov. 10. 12, 18. A sound Heart is the Life of the Flesh; but Envy is Rottenness to the Bones.
- 26. 24. Where
- 14. 30.

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Where Envy and Strife is, there is Confusion and every evil Work : But if thou hast bitter Envyings and Strife in thine Heart, glory not, lie not against the Truth, this Wisdom is earthly, sensual and devilish. James 3. 16. 14. 15.

God gave them over to a reprobate Mind, to do those Things which were not convenient, being fill'd with all Wickedness, Maliciousness, full of Envy, Murder, Debate, Deceit, Malignity, despiteful, without natural Affection, implacable, unmerciful; who knowing the Judgments of God, (that they which commit such Things are worthy of Death) not only do the same, but have Pleasure in them that do them. Rom. 1. 28, 29, 30, 31, 32.

15. Revenge, and Unforgivingness.

YOU have heard that it hath been said, Thou shalt love thy Neighbour, and hate thine Enemy : but I say unto you, love your Enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you : that ye may be the Children of your Father which is in Heaven : for if ye love them that love you, what Reward have ye? do not even the Publicans the same? Mat. 5. 43, 44, 45, 46.

Be kindly affected one to another, in honour preferring one another : bless them that persecute you ; bless, and curse not. — Condescend to Men of low Estate. Be not wise in your own Conceit. Recompence to no Man Evil for Evil. Rom. 12. 10, 14, 16, 17, 19, 20, 21.

Avenge not your selves, but rather give place to Wrath ; for it is written, Vengeance is mine, and I will repay it, saith the Lord. Therefore if thine Enemy hunger feed him ; if he thirst give him Drink ; for in so doing thou shalt heap Coals of Fire upon his head. Be not overcome of Evil, but overcome Evil with Good.

Forgiving one another, even as God forgave us. Eph. 4. 32.

Forbearing and forgiving one another, if any Man hath a Quarrel against any, even as Christ forgave you, so also do ye. — Let the Peace of God rule in your Hearts, to which also ye are call'd in one Body. Col. 3. 13, 14.

If ye forgive Men their Trespases, your heavenly Father will also forgive you ; but if ye forgive not Men their Trespases ; neither will your Father forgive you yours. Mat. 6. 14.

We pray to God to forgive us our Trespases, as we our selves forgive them that trespass against us. 12.

16. Anger, and Wrath.

BE angry, and sin not : Let not the Sun go down on your Wrath, neither give place to the Devil. — The Discretion of a Man defereth his Anger, and 'tis his Glory to pass over a Transgression. Prov. 19. 11.

A soft Answer turneth away Wrath, but grievous Words stir up Strife. — 15. 1.

- Eccles. 7. 9. Be not hasty in thy Spirit to be angry, for Anger resteth in the Bosom of a Fool.
- Prov. 29. 22. An angry Man stirreth up Strife, and a furious Man aboundeth in Transgression.
- Pf. 37. 8. Cease from Anger; and forsake Wrath, fret not thy self in any wise to do Evil, for evil Doers shall be cut off.

17. *Evil Speaking, Lying, and Slander.*

- Tit. 3. 2. **S**PEAK Evil of no Man.
- 1 Thes. 5. 25. See that no Man render Evil for Evil.
- Pf. 50. 19. Thou givest thy Mouth to Evil, thy Tongue frameth Deceit, thou sittest and speakest against thy Brother, thou slanderest thine own Mother's Son.
- Pf. 101. 5. Whoso privily slandereth his Neighbour, him will I cut off.
- Prov. 10. 18. He that hideth Hatred with lying Lips, and he that uttereth Slander is a Fool.
- 6. 16, 17, These Things doth the Lord hate, and are an Abomination to him, a lying Tongue, a false Witness that speaketh Lyes, and he that soweth Discord among Brethren. — A false Witness shall not be unpunished, and he that speaketh Lyes shall not escape.
- 19. 5.
- James 1. 26. If any Man amongst you seemeth to be religious, and bridleth not his Tongue, that Man's Religion is vain.
- Pf. 15. 1, Lord who shall abide in thy Tabernacle? Who shall dwell in thy holy Hill? He that speaketh Truth in his Heart, he that backbiteth not with his Tongue, nor doth Evil to his Neighbour, nor taketh up a Reproach against him.
- 2,
- 3.
- Rom. 21. 27. There shall in no wise enter into the New Jerusalem, any Thing that defileth, or maketh a Lye.

18. *Censorious Judging our Fellow-Christians.*

- Mat. 7. 1, **J**UDGE not, that ye be not judged; for with what Judgment ye judge, ye shall be judged, and with what Measure ye mete, it shall be measured to you again. — And why beholdest thou the Mote that is in thy Brothers Eye, but considerest not the Beam that is in thine own? Or how wilt thou say to thy Brother, let me pull out the Mote out of thine Eye; and behold, a Beam in thine own. — Thou Hypocrite first cast out the Beam out of thine own Eye, then thou shalt see clearly to cast out the Mote that is in thy Brothers Eye.
- 2,
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- 4,
- 5.
- Luke 6. 37. Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven.
- Rom. 14. 4, 5, Who art thou that judgest another Man's Servant, to his own Master he standeth or falleth. Let every Man be fully persuaded in his own Mind. But why dost thou judge thy Brother, or why dost thou set at naught thy Brother? We shall all stand before the Judgment Seat of Christ. — Happy is he that condemneth not himself in that thing which he alloweth.
- 10,
- 22.
- He

He that speaketh Evil of his Brother, and judgeth his Brother, speaketh Evil of the Law, and judgeth the Law; but if thou judge the Law, thou art not a Doer of the Law, but a Judge. There is one Lawgiver, who is able to save and to destroy, who art thou therefore that judgest another. James 4. 11, 12.

Thou art inexcusable O Man whosoever thou art that judgest, for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost the same things: thinkest thou O Man, that thou shalt escape the Judgment of God? Rom. 2. 1, 3.

See Christian Charity described in the 1 Cor. 13. Ch. without which no Man can be saved.

19. *Intemperance, and Drunkenness.*

LET us walk honestly as in the Day, not in Rioting and Drunkenness, not in Chambering and Wantonness; but put on the Lord Jesus Christ, and make no Provision for the Flesh to fulfill the Lust thereof. Rom. 13. 13, 14.

Take heed to your selves, lest at any time your Hearts be overcharg'd with Surfeiting, and Drunkenness, and the Cares of this Life, and so that Day come upon you unawares. Luke 21. 34.

He that bleisseth himself in his Heart, saying, I shall have Peace tho' I walk in the Imagination of my own Heart, to add Drunkenness to Thirst; the Lord will not spare him, but the Anger of the Lord, and his Jealousie shall smoke against that Man, and all the Curses that are written in this Book, shall lye upon him, the Lord shall blot out his Name from under Heaven, the Lord shall separate him unto Evil. Deut. 29. 13, 20, 21.

Wo unto them that rise up early in the Morning, that they may follow strong Drink, that continue until Night, till Wine enflame them. The Harp, and the Viol, the Taber, and the Pipe, and Wine are in their Feasts; but they regard not the Work of the Lord; nor consider the Operation of his Hands: Therefore my People are gone into Captivity, and therefore Hell hath enlarged her self, and open'd her Mouth without Measure. If. 5. 11, 12, 13.

Wo unto them that are mighty to drink Wine, and Men of Strength to mingle strong Drink. 22.

Wo unto him that giveth his Neighbour Drink, that putteth the Bottle to him, and maketh him drunken. Hab. 2. 15.

Wine is a Mocker, strong Drink is raging, and whoso is deceived thereby is not wise. Prov. 20. 1.

Hear thou, my Son, and be wise, and guide thine Heart in the Way. Be not amongst Wine-Bibbers, amongst riotous Eaters of Flesh; for the Drunkard and the Glutton shall come to Poverty. — 23. 19, 20, 21.

See in Deut. 21. 18, 19, 20, 21, the Gluttony and Drunkenness of Disobedient Children, how remarkably punished by Gods Command.

20. *Adultery, Fornication and Uncleanness.*

Heb. 13. 3.

Mal. 3. 5.

1 Cor. 6. 9,

15,

18,

19,

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Eph. 5. 3,

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Col. 3. 5, 6.

1 Thes. 4. 3,

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Prov. 6. 23,

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— 7. 1,

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Whoemongers and Adulterers God will judge.

I will come near to you in Judgment, I will be a swift Witness against Adulterers.

Know ye not that the Unrighteous shall not inherit the Kingdom of God? be not deceived; neither Fornicators, nor Adulterers, nor Effeminate, shall inherit the Kingdom of God.

Know ye not that your Bodies are Members of Christ? shall I then take the Members of Christ and make them Members of an Harlot? God forbid.

Flee Fornication; for he that committeth it sinneth against his own Body.

What, know ye not that the Body is the Temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? for ye are bought with a Price; therefore glorify God in your Bodies, and in the Spirit, which are Gods.

But Fornication, and all Uncleanness, let it not be once named among you, as becometh Saints; neither Filthiness, nor foolish Talking, and jesting, which are not convenient; for this ye know, that no Whoremonger, nor unclean Person, hath an Inheritance in the Kingdom of God.

Mortifie therefore, your Members which are upon the Earth, Fornication, Uncleanness, and inordinate Affections; for which things sake the Wrath of God cometh upon the Children of Disobedience.

For this is the Will of God, even your Sanctification, that ye should abstain from Fornication: that every one of you should know how to possess his Vessel in Sanctification and Honour; for God has not called us to Uncleanness, but unto Holiness.

The Commandment is a Lamp, and the Law is Light, and the Reproofs of Instruction are the Way of Life. — To keep thee from the evil Woman, from the flattery of the Tongue of the strange Woman. Lust not after her Beauty in thine Heart; neither let her take thee with her Eye-Lids; for by Means of a whorish Woman, a Man is brought to a piece of Bread. The Adulterers will hunt for the precious Life. Can a Man take Fire in his Bosom, and his Cloaths not be burnt? Lo! he that goeth into his Neighbours Wife, whosoever toucheth her, shall not be innocent.

Whoso committeth Adultery with a Woman lacketh Understanding, and he that doth it destroyeth his own Soul.

A Wound, and a Dishonour shall he get, and his Reproach shall not be wiped away.

My Son, keep my Words, and lay up my Commandments with thee, keep them and live, that they may keep thee from the strange Woman, from the Stranger that flattereth with her Words. — At the Window of my House, I looked through
my

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my Casement, and behold among the simple Ones, I discerned among the Youths, a young Man void of Understanding, passing thro' the Streets, near the Corner, and he went the way to her House, in the Twilight, in the Evening, in the black and dark Night: and behold there met him one in the Attire of an Harlot, and subtil of Heart &c. With much fair Speech she caused him to yield, he goeth after her straitway, as an Ox goeth to the Slaughter, or as a Fool to the Correction of the Stocks: till a Dart strike thro' his Liver, as a Bird hasteth to the Snare, and knoweth not that it is for his Life. — Hearken therefore to me, O! ye Children, let not thine Heart decline to her Ways, go not astray in her Paths; for she hath cast down many wounded, nay many strong Men have been destroy'd by her. — Her House is the Way to Hell, going down to the Chambers of Death.

Ye have heard (says Christ) that it is said by them of old time, Thou shalt not commit Adultery; but I say unto you; That whosoever looketh upon a Woman to lust after her, hath committed Adultery with her already in Heart.

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21. *Fraud, and Theft.*

THOU shalt not steal. — Let no Man go beyond, and defraud his Brother in any Matter; because the Lord is the Avenger of all such. 1 Thes. 4. 6.

Whoso robbeth his Father or his Mother, and saith it is no Transgression, the same is a Companion of a Destroyer. Prov. 28. 24.

Have ye not all one Father? hath not one God created us? why do ye deal treacherously every Man against his Brother. Mal. 2. 10.

When thou sawest a Thief, thou consentedst with him. Ps. 50. 18.

Ye shall do no Unrighteousness in Judgment in mete-yard, in Weight, or in Measure. Just Balances, and just Weights shall ye have: I am the Lord your God. Lev. 19. 35, 36.

Thou shalt not have in thy Bag divers Weights, a great, and a small: Thou shalt not have in thine House divers Measures, a great, and a small; but thou shalt have a just and a perfect Weight, and Measure, that thy Day may be lengthned in the Land; for they that do such things, all that do unrighteously are an Abomination to the Lord thy God. Deut. 25. 13, 14, 15, 16.

A false Balance is an Abomination to the Lord; but a just Weight is his Delight. Prov. 11. 1.

22. *Covetousness.*

KNOW also that in the last Days, perilous times shall come; for Men shall be Lovers of their own selves, Covetous, Boasters &c. from such turn away. 2 Tim. 3. 1, 2.

But now I have written unto you, not to keep company, if any Man that is called a Brother be covetous, or an Extortioner &c. with such a one, no not to eat. 1 Cor. 5. 11.

But

Eph. 5. 3,

5.

Col. 3. 5.

But Covetousness, let it not be once named amongst you; for the covetous Man is an Idolater, and Covetousness is Idolatry, and the Covetous shall not inherit the Kingdom of God.

1 Tim. 6. 17,

18,

19.

Charge them that are rich in this World, that they be not high-minded, but do Good; that they be rich in good Works, ready to distribute, willing to communicate, laying in Store for themselves, a good Foundation against the time to come.

Luke 12. 15,

21.

Take heed, and beware of Covetousness; for a Man's Life consisteth not in the Abundance of the Things that he possesseth; and he that layeth up Riches to himself is not rich toward God.

1 Tim. 6. 9,

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11.

But they that will be rich, fall into Temptation, and a Snare, into many foolish and hurtful Lusts; which drown Men in Destruction and Perdition; for the Love of Money is the Root of all Evil, which while some coveted after, they have erred from the Faith and pierced themselves thro' with many Sorrows.

Prov. 11. 14.

Luke 12. 16, 17,

18, 19. 20.

Riches profit not in the Day of Wrath; and the rich Man that was increasing his Store for himself, and for his own Delight and Ease, had this check to his Covetousness; Thou Fool this Night shall thy Soul be required of thee, then whose shall these Things be, which thou hast provided.

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